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Not by might, nor by power, but by My Spirit, saith Jehovah of hosts.
—*Zechariah 4.6.*

RELIGIOUS THOUGHT AND ACTIVITY.

Ernest Gordon.

American Notes. **The Evangelistic Committee of New York** tells a good story of the results of its missions in the east side Hungarian colony in the neighborhood of 80th Street.

The Rev. Nicolas Dulitz, pastor of the Hungarian Baptist Church, says that when he began work in the streets of that section his ordinary greeting was sticks and stones and bottles, while hoots and catcalls drowned his voice. Today any of his co-workers will receive a respectful hearing, and in some cases the people follow the speakers for many blocks, hanging on the message which is given, even though it be largely a repetition of what was said at the last street corner. In seven years Mr. Dulitz has organized a strong church, made up in large part of men who once were anarchists. His assistant is a convert of the street meetings, and is now in a theological school preparing for ordination.

Mr. Testa, pastor of the Italian Presbyterian church in Brooklyn, was subjected to much persecution while holding open air meetings during the past season. Mobs shouting, "Long live the Catholic religion! Down with the Protestants!" attacked him with melon rinds, potatoes and other missiles, and the band of the Italian Catholic church of St. Lucia, stationed in the yard of the Irish Catholic parochial school of St. Patrick, attempted to drown out the preaching on Kent Avenue. We wish to extend our sympathy to the fearless pastor, and express our hope that the Christian churches of Brooklyn may find a way to stop these ugly demonstrations *ad majorem gloriam Dei.*

The Union Rescue Mission of Minneapolis is owned and controlled by churches of ten denominations. It has a mission hall, large men's club, the St. James Hotel with 225 rooms, and a lodging house with 100 rooms. Its laundry-tubs and showers are made use of by 2000 persons a month, its club rooms by 30,000 monthly. It gives relief to about a thousand, and secures employment for an average of 200, in the same period. Its cafeteria luncheon sells meals at cost of service to 30,000 persons monthly. Religious services of an evangelistic nature are held in the mission hall, chapel or on the street every day and evening the year round, and private conferences are held with at least 500 men each month.

The centenary movement of Methodism is bringing men as well as money to the work of the church. The "Christian Advocate" gives various instances. Mr. Robert Crane, a lawyer of Auburn, N. Y., with an income of six thousand a year, stirred by the facts of the centenary surveys and deciding that the church was in earnest, closed his office, went to Columbia University for special training, and is now in India with his wife in mission work. Mr. Stewart Edmondson of Chicago, once a minister but later in insurance with a salary of ten thousand a year, has abandoned business and gone to the pastorate of the Lake Forest Methodist Church at $2,500 a year. He too had been set on fire by the centenary statistics and the vision of a new church.

The frontier is now far up on the extremity of Alaska, and as usual the

Methodist minister is to be found at the edge of the far-flung line. The Rev. W. F. Baldwin had in 1918 a church at Nome, with a membership of four hundred, a flourishing Sunday school and filled services. Then came the influenza, which made havoc with his church and left eighty boys and girls in Nome and nearby villages orphaned. So he went to work, fathering sixty of these in a remodelled gymnasium building, and his efforts are being blessed. The world is full of orphans from Armenia to Alaska, but if there is a little left over from the mass misery of Armenian and European children it might well be used to aid the little ones of Nome.

The late Dr. W. H. Roberts used to recount the fact that **Lincoln was in the habit of attending the mid-week evening prayer meetings** of the New York Avenue Presbyterian Church, Washington. Place-hunters became aware of this, and annoyed him there, so he told the pastor he should have to abandon further coming.

"No, Mr. Lincoln," said the minister, "you need not do that. You can sit in the vestry in the dark with the door open, and hear all that is said."

"Well, doctor," replied Lincoln, "I will do that. I do not care to hear men talk at the meeting, but I do love to hear them pray."

We have been asked to print the following announcement, sent by the Layman Company, 143 N. Wabash Ave., Chicago, Ill. "We offer to send to ministers, at less than present cost of printing and with postage paid, samples of eighteen tithing and stewardship pamphlets. We advise 'Thanksgiving Ann' and 'How to Tithe, and Why' for the first order. Remit at the rate of fifty cents per hundred."

Prof. A. S. Hobart of Crozer Theological Seminary argues in the "Baptist" that belief in the virgin birth of Christ is not a fundamental of the Christian faith,—"not fundamental to anything of serious import in the Christian life" are his precise words. "There is not the slightest evidence that the churches Paul founded knew anything about it."

Did Luke, who has given the most complete account of Christ's birth and who accompanied Paul on his missionary journeyings, never rehearse this story to the Pauline churches? The thing is inconceivable!

As to "the blood atonement fundamental," he admits that "it is too high for us," and plaintively asks if "we must be read out of the camp of the saints because we admit our agnosticism on that point"?

At a Christian Healing Union held by Mr. James Hickson some months ago in Christ Church, Springfield, Massachusetts, 1007 persons were present, of whom 109 were Roman Catholics, 75 Baptists, 20 Swedish Lutherans, 11 Adventists, 250 Episcopalians, 194 Congregationalists, 9 Jews, 4 Unitarians, 13 Universalists, 1 Quaker, 25 Presbyterians. Such meetings Mr. Hickson remarks, will surely do much to pave the way towards the reunion of the churches.

"God's Industrial Plan." This is the title of a notable address by Mr. Roger Babson, the statistician, before the Y. M. C. A. secretaries at Silver Bay at an industrial conference.

Mr. Babson puts religion in its rightful place of preëminence. He describes how he himself was converted when a wild boy, in a revival service held by Dr. Munhall in Gloucester years ago, and how the practical study of statistics, in which he is the foremost American expert, has confirmed his religious convictions at every point. He declares that periods of economic depression are the result of the unrighteousness, dishonesty, extravagance and inefficiency which develop in the latter half of a period of prosperity, and that prosperity is based on the fundamental qualities of faith, temperance, service and thrift, which are the products of religion.

"New England is the creation of the Puritan, and the old-fashioned New England religion created the United States. American industries have come from men of New England stock, and can be traced to New England praying fathers and mothers. Even today eighty per cent of the building permits are taken out by church people, seventy per cent of savings banks books are held by church people, ninety per cent of inventions can be traced to the

same class. The development of this nation through the construction of the transcontinental railways and the financing of the western farms and the building of our cities is largely due to the New England belief that laziness and extravagance are sins.

"In 1916 the income of the United States was fifty billions of dollars. Today it is probably seventy billions of dollars. I believe that statistics would show that four-fifths of this goes to church people. Of the mines one-half are controlled by church people; of the farms, two-thirds; of the factories three-fifths are operated by church people, and four-fifths of the railroads. This means that we church people not only must be credited with the creation of the industries, but are responsible for the difficulties of today."

Mr. Babson declares that our strength lies not in erecting tariffs or in organizing state police forces but in adopting God's plan of learning to give up and of utilizing prayer.

"When a manufacturer comes to me and tells me his troubles, I ask him first: 'Are you a praying man? Do you take men to God on your knees?' If he says 'No,' I frankly say the Babson organization can do nothing for him. Let us not forget the power of prayer. Let us pray with our business associates, asking God for guidance, and if possible let us pray with our men. I cannot imagine a labor trouble in a plant where the management and the men can get down on their knees and pray together.

"Let's keep our organizations as pure as possible. Let's avoid diluting our organization with unbelievers for the sake of temporarily doing more business or making more profits.

"Let us remember the last commandment, and avoid covetousness. The curse of American industries is unworthy ambition on the part of both labor leaders and employers. Let us not covet big organizations or big profits.

"The future of our industries depends on the developing of the soul of man, harnessing the power of prayer, and permeating labor, capital and management with integrity, service and a willingness to go the second mile. The need of the hour is not more salesmen, or more foremen, or more technical men, but to get the salesmen, the foremen and the technical men to give their hearts to Jesus."

The End of the Road. Certain theological professors unfaithful to the churches are at the beginning of the theological descent. The end of the journey can be found pictured in the appropriate places.

The "Christian Register," organ of American Unitarianism, prints a eulogistic interview with Prof. R. W. Sellars, professor of philosophy in the University of Michigan, whom it describes as "a brilliant mind holding bold opinions." Prof. Sellars says that "humanism is the next step in religion"; that the hope of immortality based on the resurrection "must be definitely set aside, in fact, that the hope itself must cease to be a part of the fundamental platform of religion, must retire from the foreground of religious thought to become a speculative point"; that "atheism must cease to be a term of reproach, the existence of God being a distinctly speculative problem"; that "the Jesus of the Gospels is a creation of the religious and ethical spirit of the times in which he lived."

Prof. Sellars adds: "You know, scholars are uncertain whether he really lived." In the figure of Jesus "there is no authority and only a qualified leadership for the new humanistic religion." "The fall of the Bible as the inspired word of God leaves the pulpit with no special body of truths to teach."

Prof. Sellars is connected with the Unitarian church in Ann Arbor. His "straight thinking" is, we are told, "making an unusual appeal to the more thoughtful class of university students with whom he is in daily contact."

The Casa del Popolo of the East Side. The old and once fashionable Trinity Methodist Church on 118th Street, New York, has been remodelled into a People's House for the Italians of the quarter. The leading spirit of the enterprise is the Rev. Mr. Riggio, a truly great evangelist among the Italians, whose record as street preacher, colporteur and pastor has been remarkable in the ex-

treme. Mr. Riggio came to this country in 1903, a poor immigrant.

In this institutional work are many of the usual features of such philanthropies, —day nursery, sewing rooms, a printing establishment, opportunities for women to work profitably at such trades as embroidery, etc. What is perhaps unique is the miniature city government which Mr. Riggio has installed.

This is not at the expense of evangelistic work, nor does it represent mere practice in civic forms. It has genuine neighborhood improvement purposes. The officials are mayor, aldermen, fire commissioner, police commissioner, department of street cleaning, and so on. And these men perform real functions. The police commissioner must keep sharp lookout for violations of the city laws, and use what means he can to eliminate them. The department of street cleaning is on the lookout for violations of the regulations governing the disposal of ashes and garbage, the fire commissioner insists that the fire regulations be observed, the board of education studies local school problems, and sees to it that Italian children go to school and get a fair deal there. All these departments are in relation to the corresponding departments of the New York City government, to which they report concerning their activities.

What more practical school of Americanization and of useful political education could these new Americans from Italy study in?

"The Cause of World Unrest."* This remarkable book, which deals with the Jewish question, is no doubt right in many of its isolated statements. Jews are the leaders of Bolshevism, and the inciters to international revolution. Their money kings have entangled the nations in their nets. They do largely control the press of Europe, making it an organ of misinformation and misinterpretation. They are "trivializing" the popular mind with movie and theatrical amusements, which they control. They do seek to disintegrate the Christian consciousness. Jews are a powerful element in the freemasonry of Europe, and have fought a bitter underground fight against the great clerical churches,—for which we duly thank them.

But that all these activities are premeditated and concerted, parts of a common plan in which the leaders of international Jewry are engaged in order to dominate the world and overthrow Christianity, is a more difficult thing to prove or believe. One cannot, for example, see how there can be any common basis for activities between Trotsky, Bela Cohen, Rosa Luxemburg and Hillquit on the one hand, and the Rothschilds and other great Jewish banking firms of Frankfort, London and New York on the other.

The "Protocols of the Elders of Zion" insist that there is this joint and far-reaching and age-long common action towards one race objective. But are the Protocols genuine? To the present writer their literary character seems lacking in the lucidity and logic which mark Jewish writing, and furthermore it is hard to believe that representatives of a great antichristian conspiracy would quote, even unconsciously, the words of Jesus, (Page 4, If the blind lead the blind they will both fall together into the ditch).

The London "Spectator" thinks they may be the genuine effusion of certain Jewish radical groups. But Mr. Lucien Wolf in the same journal produces much cogent evidence to disprove this, and traces it to an earlier forgery by a German named Goedsche. The only thing to do is to suspend judgment and await more evidence.

Meanwhile the English-speaking world seems staged for an outbreak of anti-Semitism such as has swept over the European continent in the last forty years. Mr. Henry Ford's new paper is printing significant matter along this line. No doubt the Jews are much to blame, but evangelical Christians should refrain from judging them. They should take to heart the recent utterances of Mr. Samuel Wilkinson, who has an almost unique acquaintance with things Jewish and a long family record of Christian work for Israel. He urges that definite steps be taken to demonstrate Christian sympathy with, instead of antipathy towards, the Chosen Race. The modicum of truth in the charges against a fraction of the Jewish population should not, he in-

* The Cause of World Unrest. G. P. Putnam's Sons, New York. $2.50.

Women engaged in a writing lesson, at Ningpo, China. (By courtesy of the Presbyterian Board of Foreign Missions.)

sists, give ballast to bitter and brutal vengeance on the countless innocent. He warns English-speaking peoples of the dangers of bringing on the Anglo-Saxon race by anti-semitism the punishment which has fallen upon Teuton and Slav.

The only Christian and effective way to oppose a materialized and scheming Judaism is to win the Jew to Christ. This will bring blessing to Jew and Gentile. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

The British and Foreign Bible Society. One of the most active colporteurs of the society in Jerusalem is Madame Christine, formerly a nun in a French convent in that city, but converted to Christ by reading a French New Testament. This she obtained from one of the Society's colporteurs at Port Said. She works especially among French and Italian soldiers, and among the Jews.

Assisi, St. Francis' town in Umbria, has recently been made the headquarters for colportage work. There is something of the flavor of the great Franciscan in the first report of the agent. Going along the road one day he overtook a man who was carrying a box, an umbrella and some small pieces of iron, and said to him:

"Do you know the Lord, my brother?"

The umbrella-mender stopped, put down his load, and lifting his cap said: "Lord, Thou knowest that I know Thee! I thank Thee for having enabled me to meet this my brother."

It seems that this umbrella-mender, who itinerates through the Umbrian villages, witnesses faithfully everywhere for his Master.

The new Bible House at Lagos on the West Coast of Africa has in its entrance hall a large brass tablet with the following inscription:

"The funds for the purchase of this site and the erection and furnishing of this Bible House were generously contributed by the Manitoba and Saskatchewan Auxiliary of the Canadian Bible Society, on behalf of the British and Foreign Bible Society, November 1919."

The Society's report also mentions great stirrings in West Africa. For so many generations a more or less closed country, it is now rapidly opening up to missionary enterprises. Races in the interior, which a few years ago fled at the appearance of a white man, are now bringing their produce down to the coast. Tribes which not long

since had no desire to hear the gospel and no ambition to be taught to read, come begging for teachers after they have already built a chapel and teacher's house at their own expense. Districts, towns, and villages which formerly seemed barren ground to the missionary are now receiving a gracious outpouring of the Holy Spirit, and the result is a mass movement towards Christianity. Whichever way one looks,—north, south, east, or west,—one is struck with amazement at this movement of the masses everywhere taking place.

Mr. Dodds, the agent at Port Harcourt, Nigeria, writes: "Since writing in July we have received a consignment of 900 Bibles. In spite of exercising rigid control and so giving hardly any town the number of Bibles it desired, I disposed of the whole lot in three days. Indeed, I sold 120 in the first hour, and 120 again in another hour of the second day. My bookstore was packed with folk all eagerly seeking Bibles, and even after all the books were gone they still came in streams, sometimes pleading and begging that I would sell just one. I have no hesitation in ordering 5000 fresh copies, and indeed doubt if that is enough."

There is an unparalleled demand for the Scriptures among the Greeks, and real eagerness to study the Word. The distribution of the Scriptures last year in Greece amounted to 45,006 volumes, an increase of 13,730 compared with the preceding year, and of nearly 21,000 as compared with the distribution of 1917. Greek priests are now often seen in the depot of the Bible Society at Athens, and even the metropolitan himself, although it is not many years since a priest refused to enter to avoid the rain lest being seen there should make a bad impression upon his people. Although by the national constitution the modern Greek version of the New Testament is not allowed sale, this proscription has been set aside with the permission of church authorities, and all copies that can be imported are purchased with the greatest avidity. Forty per cent of the sales at present are of this improved and more understandable version.

Mr. Moreton has been lecturing on the Bible at Abrantes and other points in Portugal to select audiences of officers and influential people in theaters. At the Abrantes lecture the regimental band of the garrison provided the music, "the first time the Portuguese army has ever helped at a Bible Society meeting." When the commander was thanked for this courtesy he replied:

"It is the least we could do, after all the good the Young Men's Christian Association did our soldiers in France."

During the Communist régime in Buda Pest the depot of the Bible Society was crowded continually. It was hardly possible to satisfy the numerous purchasers and to answer their many and varied questions. The Communist orators had declared that the Lord was the first communist. In proof of their assertion they pointed to the Bible, and people came therefore to the Bible depot to buy the book and find out for themselves. Great numbers of Jews who had become nominal Christians to avoid persecution bought Scriptures and visited the Bible agent for instruction.

Russian Notes. The South German "Sonntagsblatt" publishes the following from a German pastor in Kharkoff, in Southern Russia:

"It would be a profound mistake to imagine that the deep-rooted religious instincts of the Russian people, and especially of the peasants, have been destroyed or even disturbed by the whirlwinds which have been raging over their country. It may seem a curious saying, but it is said deliberately, that in all my long experience of Russia I have never seen the foundations of religion so firmly fixed in the heart of this simple and wonderful people. Old traditions have been upset, the slavish identification of church and tsardom has vanished, never to return. The coarse ridicule of the village pope is diminishing in presence of the danger threatening the spiritual life of pope and peasant alike. Speaking of Kharkoff and Central Russia, I found the churches packed to the doors, and it was an especial pleasure to note the spirit of decent Christian comradeship existing almost everywhere between the pope and his people. To speak of Russian religion as

dead is nonsense. It is full of life and the germs of a better life."

Another writer in the same paper relates that villages in many parts of Central Russia are forming "Bratsva," or confraternities, under their priests for religious exercises and the study of the Bible, and that these gatherings are largely attended by men, women and children. These people are altogether members of the Orthodox church, and are engaged in a movement which seems to pattern after the Stundist customs of Bible study and edification. Important members of the church are urging more preaching in the church service, after the fashion of the reformed churches of the West.

The bishop of Urfa is quoted as saying: "If we open wide our doors, the people will stream in. If we give them the Bible and preach the gospel to them, they will abide in the temples of their fathers. If bishop and priest extend their hand to every man and woman who believes in the Lord Jesus Christ, union among Russian Christians will have been established. The Bible will unite us all."

There are now twenty-five Baptist churches in the various Russian prison camps in Germany. These Russian camp churches have their own treasury to defray the expenses of their four evangelists, and have paid nearly 3000 marks from their scanty allowances into this treasury. They deny themselves food and clothing in order that the gospel may be given to their fellow prisoners, one hundred thousand of whom are still in Germany. Bolshevist agitators, mostly Jews, have infested all the camps with their doctrines, and oppose Christian evangelism with might and main.

A Hebrew Christian Church in Kieff. This came into existence in 1917, as a result of the labors of Mr. Peter Goroditch, a missionary among the Jews. Interest in his meetings was awakened by notices in the public press, his hall was soon thronged, a congregation was formed, and a declaration of principles and confession of faith having been submitted to the authorities in June, 1918, the little group was given accredited status as a church by the government. This favorable action was due to the friendliness of the president of the Russian Student Christian Movement and of a leading member of the Ukrainian cabinet.

The congregation now consists of forty-eight members in Kieff itself, and several families in neighboring centers, besides a considerable number of adherents on probation. Little commissions of inquiry are constantly coming from distant Jewish communities to spy out the land, in order to get a better knowledge of this new phenomenon, a Christian Jewish church in darkest Russia.

It is interesting to learn that bishop Lavrov, the prominent Russian ecclesiastic who has lately seceded from the church of Russia, makes various mention of this Jewish church in his pamphlet, "Why I Left the Church," declaring that the Russian church does not give Christ to the people, and that in this Hebrew-Christian church he has at last found the primitive ideals of early Christianity relived in the twentieth century.

Mr. Goroditch is assisted by a remarkable Jewish-Christian, Mr. Fagans, a graduate of law of the universities of Petrograd and Berlin, and a former member of the judges' bench. After his conversion he associated himself with the Russian Baptists, and worked among students with Baron Nicolai. Then he abandoned the law to devote his time and strength entirely to evangelization. He has a special hold on the students of Kieff, and has gathered into the church a fine body of young men and women in a Hebrew-Christian Young People's Fellowship.

Mennonites in Russia. The colonies of German Mennonites in South Russia are the most prosperous communities to be found in that part of Russia. Their very prosperity appears to have been their undoing, for it seems to have invited the cupidity of the anarchist leader Machno and his bands of lawless creatures. These bloodthirsty ruffians have fallen upon peaceful villages, robbing, killing, and committing other crimes. Not less than 400 Mennonites fell victims to these representatives of a perfected anarchistic society, and some eight hundred orphans represent one result of their activities.

The Mennonites believe in non-resistance, but these Utopian brutes by their assaults on women and girls have converted them to temporary abandonment of their usual beliefs. "We decided to take up weapons of self-defence. We did it to defend the honor of our wives, mothers and sisters. Let him who would censure us first put himself in our place."

The anarchistic requisitions upon the property of the colonists have amounted to millions, and have caused immeasurable damage to the communities.

In this connection we may mention that a Bolshevik Bible, or "Red Bible," is, according to Mr. Gartenhaus in the "Jewish Era," being circulated in great quantities among the Jews of the East Side of New York. It is a large book with red covers, edited by Lenin, Trotsky and other prominent Bolshevists. "This is our Bible," say the Jews to the colporteurs; "you should burn all your Bibles, and sell and distribute Bibles like this. It would do more good. Your Bible has brought only slavery, misery and race-hatred. It is the means by which the capitalists blind the eyes of the workers."

The New Reformation in Bohemia. Mr. Porter of the American Board mission in Bohemia writes that something like two hundred thousand people have left the Roman Church to enter the new national church of Czecho-Slovakia, and the end is not yet. At the recent anniversary of the martyrdom of John Huss there were at least ten open air meetings in different parts of Prague, beside very many lectures in halls, churches and other places, where Huss was extolled and Christ was preached more or less. At most of these meetings people were publicly urged to leave the church that burned Huss, and join the national church. The multitude marched in procession, carrying the Hussite flag with the chalice upon it, the old emblem of the Hussite movement.

Mr. Spacek, the colporteur of the British Bible Society in Prague, writes that the hunger for God's Word among the Czechs is very great. "Again and again I met men who for many years had longed for a Bible but did not know where to get one. Officials of high degree and of low station, craftsmen and peasants from the country, come to me in my third-floor lodgings at Prague, and are glad if I can sell them copies of the Kralitz version of the Bohemian Bible. The publication of the new revised Bohemian Bible, Karafiat's version, has been hailed with delight. There will be a great demand for this edition as soon as its existence is widely known. Many Bohemian priests are recommending Bible reading in their sermons, and there is an active movement among them looking to its wide distribution."

Ground has been broken for a $200,000 building at Bratoslava, Czecho-Slovakia, the first Y. M. C. A. railroad association building on the European continent. It provides a restaurant with food at nominal prices, rooms for entertainment, and sleeping accommodations for 125 employees.

The Czecho-Slovak government has shown its friendliness to the Y. M. C. A. and the Y. W. C. A. by giving them the use of an old castle, the former seat of a Hapsburg duke, for their student conferences. The conference this year had Dr. Sherwood Eddy as its leader, and after his addresses thirty men publicly confessed Christ. Dr. Eddy has also been speaking to camps of soldiers at Olomouc and Brno,—where in the old castle Hussites were once chained naked in the dungeons, to be eaten alive by hordes of hungry rats,—and has been asked to return to organize a national evangelistic campaign in Czecho-Slovakia.

A Spanish Christian. General Juan Labrador is general of artillery in the Spanish army. He is also the solitary Protestant in the higher ranks of the service, and has had to suffer for it. He refused some years ago to participate in the mass of the Holy Spirit, and on another occasion refused to dismiss seventy workmen from the arsenal of Carraca for reasons of conscience. Because of this he was declared unworthy to receive the insignia of the Order of San Hermenigildo, which is granted only to officers whose career is stainless. Yet for more than forty-six years he has not ceased to serve his country in peace as in war with a loyalty beyond criticism, and has been often dec-

orated both for military services and scientific investigations. His two sons were slain in their country's service.

This Spanish Bayard affirms that the Scriptures are the source of his strength of character. In a recent statement, after calling upon God to bless the societies and workers who are spreading the gospel, he declares that he knows by personal experience the effects which the Bible produces in life.

"When in the arsenal at Oviedo for five years, without opportunity to take part in evangelical services, the reading of the Scriptures alone sufficed, first, to support the moral life in a situation exposed to great temptations; second, to give courage to make known to great numbers of my countrymen the way of salvation, either in conversation or by the distribution of tracts; third, to render public witness to my faith by refusing to attend the official mass. My action has ever been inspired by the daily reading of the Bible. Before I knew the Bible my life was very different, even until the day when I came to the conviction that Jesus Christ had come into the world to save sinners, of whom I am chief."

Confession of a Sacramentalist. The enormous missionary expansion of the free prophetic churches of Christendom as compared with that of the priestly churches is reacting upon general sentiment in sections of the latter group. Indications of this change of view are obvious in the pronouncement of the recent Lambeth conference of the Anglican bishops. Dr. Percy Dearmer, a representative figure in the ecclesiastical wing of Anglicanism, gives frank utterance to his misgivings concerning the old-fashioned clerical attitude.

"If we are sincere and honest thinkers we are bound to be confronted with the problem that there are other Christians who would repudiate even the name sacramentalist. To answer this problem by denying the grace of those Christians who are unbaptized or non-communicant is no answer. It is indeed one of those lies which sometimes make the outside world doubt our sincerity altogether. We know that there are many Christians without sacraments who are better than we. The Quakers are a body whose history conclusively proves the possibility of living the Christian life without sacraments, and of living a life astonishingly above the level of Christianity at large. In the later seventeenth century, when license was the fashion, the Friends showed the example of a purity and soberness of life which had perhaps never been realized before outside a monastery, and not always within one.

"No grudging admission of them that do mighty works in His name need come from us, but rather a joyful gratitude that the ways of God are better than our ways. When the church forgot, and the sword of the Spirit rusted while she ornamented the scabbard, God taught her sharply that the scabbard might be thrown away in time of battle. When men taught that those Christians who did not enjoy the advantages of the ministrations of a sixteenth century bishop were in sin and were no part of the church at all, God proved the opposite through a line of saints and heroes.

"We may ask ourselves the question, Would St. John have been more shocked at the Methodists for discarding the order of bishops or at the historic church for dispensing with the order of prophets?

"Perhaps that is the reason why the separated bodies, starting with so few advantages, have yet brought forth such wonderful fruits of the Spirit. They often had that which is vital, which is central. They lost what was good, but sometimes they won what was better. Some, for instance, lost episcopacy but won freedom, some lost sacraments but won the Holy Ghost, some lost priests and won prophets."

Yen Shi-shan, the Governor of Shansi. This man is a veritable progressive, and one of the outstanding figures in present-day life in China. He has maintained rigid order in his province when all about is a welter of disorder; has encouraged agriculture, forestry and sericulture; introduced uniform weights and measures, and more enlightened legal procedure; established schools for girls and compulsory education for boys, and circulated on the widest scale literature for the practical and moral uplift of his people.

This literature attacks such evils as con-

cubinage, infanticide and the use of narcotics, urges growth in diligence, quietness, cleanliness, friendliness and economy, and puts to the forefront the worship of God and the abandonment of all idolatry. Many of the family maxims incorporated in it recall the lapidary wisdom of the Bonhomme Richard. Thus:

"It is not poverty to be without money, but it is true poverty to be without a trade."

"The parents' behavior is the children's die; if good, the impression will be good; if bad, the impression will be bad."

"Vitiated air kills more people than poison."

"The experience of the uneducated is much to be preferred to the inexperience of the educated."

"The more numerous one's servants, the greater one's dangers."

"Not to teach your son morals is like rearing a thief; not to teach him a trade is to cast him off."

Mr. Dreyer, in the *Chinese Recorder,* describes the encouragement the governor has given to definite acknowledgment of God and to man's individual responsibility to Him. Everywhere throughout Shansi one can see written in large characters on the walls: "There are three things to fear, —God, the law and the sanctions of society. How could there be a great creation if there were not a true God? Think of the manifold wonders of the heavens above and of the earth beneath!"

Self-examination Halls. In order to foster this feeling of personal responsibility to God Governor Yen has established in Taiyuanfu and various large cities "Self-examination Halls." In the capital a fine large building has been specially erected for the purpose, but in other places they are mostly large temples from which the shrines and idols have been wholly removed. In some cases several large temple buildings have been joined into one, and then furnished with a platform and benches to seat as many as two thousand people. Many of the larger schools also have self-examination halls of their own.

In these large halls civil and military officials, soldiers and senior students in uniform gather by thousands in a quiet and orderly manner for a service every Sunday morning. When all are seated and the service is about to commence the speaker, usually the highest official in the city, enters. All rise, and remain standing till he has taken his place. A prelude is played on an organ or on ancient Chinese musical instruments. Then follows a short address based upon Confucian texts, no speaker being expected to occupy more than fifteen minutes, after which some time is spent in absolute silence, each one examining his own heart and life in relation to the law, his fellow-man and God, confessing where he has done wrong and meditating how to amend his faults. This is followed by military music.

For the general public a more popular form of service is held every Sunday about 11 a.m. in all cities and many larger towns and villages. This is called the Heart-cleansing Society. The service held in a large hall consists of music by the school bands, saluting the flag, singing patriotic songs, baring the heads and burning incense in honor of Confucius (omitted frequently, and not incumbent on Christians), and popular addresses on religious, moral, social and national questions. These meetings are attended by the chief officials and by many of the gentry, by scholars in boys' and girls' schools, and by one or more representatives from each business firm. Rolls are kept, and absentees punished. Christians are often welcomed as speakers at these meetings, and no restriction is placed upon their proclaiming the gospel if they do so tactfully. In other cases it is stipulated that no direct reference to Christ shall be made, but the condemnation of idolatry and exhortation to worship the true God are always welcomed.

This movement tends to a revival of Confucianism, yet many suspect Governor Yen of being a secret disciple of our Lord. Certainly he is deeply impressed with the need of a God-consciousness among the people, and has moved multitudes to follow his lead.

Brief Notes from Abroad. "Outward Bound" is a new English publication which attempts to present mission news to the general reader as a matter of common interest. Its editor is

Winter scene in the Connecticut Valley. Northfield Seminary buildings in the foreground: Stone Hall (left), Home Science Hall (center), Sage Chapel (right).

the very competent and skilful Mr. Basil Mathews. It is a shilling bookstall magazine. Some features of the coming numbers are a thrilling serial by "the R. L. S. of the twentieth century," Mr. John Buchan; short stories by de Vere Stackpole, and others; new poems by Tagore, Alfred Noyes, John Drinkwater and their fellows; articles on various phases of life of every people under the sun; articles by Lord Robert Cecil and other statesmen on the Christian roots of a world-wide League of Nations; articles by eminent Indian women like Dr. Alice Pennell and Mrs. Sattianadhan; child studies by Mary Entwhistle, etc. All subjects will be treated throughout in terms of the kingdom of God and in the light of the idea of carrying Christ to the whole world, but in such a way as to reach those who are little acquainted with the technical sides of mission activity.

At the late Anglo-Catholic Congress in London there was a remarkable demonstration of missionary enthusiasm, and some thirty thousand pounds were contributed to mission work.

The "Church Times," the organ of the high church party in the English state church, in a recent leader advises the discontinuance of the Anglo-Japanese alliance unless Japanese policies in Korea are reversed. It objects to "a Christian power supporting the aspirations of a heathen nation," and points out that the independence of this ancient nation of Korea with its twenty millions was guaranteed by Great Britain and the other powers. The results which have followed the permission to Japan to annex it, it declares "deplorable beyond words."

The Chinese minister in London invited all the bishops from China present at the Lambeth Conference, together with the archbishop of Canterbury and the bishops of London and Exeter, to lunch at the Chinese legation.

The Missionsanstalt at Frankfurt is the training school for the Methodist ministry of Switzerland, Germany, Austria and Hungary. It was founded by a Jew, Dr. Med. Ludwig Jacoby, who had been converted in a Methodist chapel in Cincinnati, and later with all his splendid education had become a street preacher in St. Louis slums. Later he returned to Germany, and founded this seminary for American Methodism, the initial gift of $25,000 having come from one of his converts in St. Louis, Mr. John T. Martin, a millionaire merchant of Brooklyn. In the past this seminary has trained over four hundred Methodist pastors for Germany and adjacent lands. Closed during the war and its fine buildings taken over by the army, it is now in full swing of activity under the competent leadership of Dr. Otto Melle.

German Baptists report the largest number of baptisms last year in their history in modern times, namely, 3388, which brings their number up to 50,719. This does not include the more than one thousand Russian prisoners in German prison camps baptized during the year. A gain of 917,004 marks in contributions over the preceding year is also reported. This is an average of 65 marks per member.

German Methodism also reports substantial gains during the past year, the net increase in membership in the North and South German conferences having been about two thousand.

The 480,000 evangelical Christians of Jugo-Slavia are proposing to unite in a single body. Although subjected to various petty persecutions they are growing, and their churches are filled.

The Polish government is showing itself oppressive to Protestants as well as to Jews. According to the "Kirchenfreund" Lutheran deaconesses have been told that they must appoint and pay a Roman Catholic chaplain for their hospital in Posen, and in case of refusal the hospital is to be taken from them and transformed into a Romanist institution.

The Polish government prohibits the importation of certain books, and among those of a pornographic character are put books of prayer. This refers to Lutheran prayer-books in German, which are not published in Poland and have to be imported from Germany. The motive is twofold,—hatred of Germany and hatred of Protestantism.

A Society for Jewish National Music was founded some time ago in Petrograd in memory of Baron Ginsburg. In the course of the intervening years it has by diligent labor collected some thousands of hymns and synagogal melodies from all parts of the Diaspora,—some of which we may be certain were used by the disciples and by our Lord Himself,—together with numerous collections of popular songs, and more than 150 great compositions by Hebrew composers.

It is reported from Portugal that a marked increase in the number of adherents to spiritism is showing itself, as is the case in other Latin lands.

The Roman Sacred Congregation of Rites has designated Our Lady of Loretto as patroness of aviators. It will be remembered that the home of our Lord, according to Catholic teaching, flew from Palestine to Dalmatia, and then to Loretto in Italy where it now stands. Hence the appositeness of making the Virgin of Loretto protector of birdmen.

A Waldensian prisoner nursed a rich Catholic Italian, also a prisoner in Austria, and at the same time preached Christ to him. His conversion has been followed by substantial gifts to the Salvation Army in Italy and to the Waldensian enterprizes. Further, he now runs the only printing press in the Valleys, dividing the profits among various good objects. Among other enterprizes has been the printing in Italian of 32,000 copies of Stall's books on personal purity for free distribution. Thousands of these have been asked for by Catholic priests in all parts of Italy.

Henri Barbusse, the famous author of "Le Feu," answers a critic who complains of his lack of religious insight with the following paragraphs. They appear in "Rassegna Internazionale," and are typical of the Latin mind in its attitude towards the church of Rome.

"I am not a believer, although that does not matter. As all men of good sense and (I may add) of honest mind, I consider Christian morality as worthy of admiration, and what is better still as the moral system which most precisely expresses the eternal verity of morals. One cannot mention the mutual duties of men without having on one's lips the unforgettable words in which Jesus Christ dealt with these duties. But one cannot say the same concerning the concrete expression which the church (i.e., the church of Rome,) has given to this pure moral teaching, for here I can see nothing but absolute contrast between the priestly party and the original teachings of Christianity. The church of Rome has become a political party. Its privileges and temporal advantages are the exact negation of the Christian teachings of goodness, altruism and unselfishness."

In his latest book, "A Spiritual Pilgrimage," Rev. R. J. Campbell sorrowfully admits that his view of the nature of sin tended "to make men think lightly of it. By speaking of it as the remains of the ape and tiger qualities in our ascending humanity we belittle its tragedy, its terribleness, its ever-present menace." A suggestive confession!

"He's not heavy," said a little girl, "he's my brother!"

THE MISSION FIELD.

Ernest Gordon.

Evangelizing the influential element of Yucatan is being carried on by Mr. and Mrs. Molloy of the Presbyterian mission in Mérida. In connection with their usual church effort they have opened an institutional center where religious help and advice are given to business and professional men. Four rooms have been taken in the heart of the city, provided with library, free reading room, facilities for games and physical training for boys. English classes have also been started. In connection with these latter large amounts of translating of a business or legal nature have been offered, but declined because they give no opportunity for religious instruction. People have been encouraged to come for social or confidential conversation. Counsel is frequently requested; financial aid (in strong constrast to experience in other forms of mission work,) has never been asked for.

The laws of the land prohibit religious instruction in schools, but here there is no restriction. Bibles in English and Spanish are on the tables. Religious books are used as texts and for supplementary work. "These books are popular, and we have been asked to furnish them to persons not coming to the center, and even to some outside the city."

"The personnel includes students, clerks, merchants and other business men, lawyers, doctors, civil engineers and musicians. Some of these men have brought their families to call, and have asked us to their homes. The large amount of class work necessary to sustain the institution prevents our doing the follow-up work in the homes that is needful if the best and greatest results are to be obtained. It has been wonderful to see the changing religious opinions of those who attend here. They speak of moral and spiritual help received, of new light in spiritual matters. They declare it to be the only place where they have received help, and where high ideals are set before them. Apparently they discuss these matters among themselves, for a number have expressed appreciation in practically the same remark: 'Unless you have had to live without these things you cannot comprehend what this place means to us.'"

"The work is purely evangelistic," continues Mr. Molloy. "It is reaching a class of better educated people than have ever before been reached. The personality, education and talents of the men who attend here, if they enter the service of the Master as is our constant prayer, will give us native workers of greater efficiency than our mission has ever possessed.

"Yucatan is flooded with vile literature. Many of our young men have complained of this. We have a reading room, but our plan includes a circulating library. The attendants at the center are enthusiastic over the plan."

The apostle to the Northern Tai, that great race which covers northern Siam, the southern provinces of China, Annam, Tonquin and the adjacent lands, was the devoted and able Dr. Dodd of the American Presbyterian mission. Last year he passed to his reward in the full tide of his activities, and the last letter sent home (and received after the cable announcing his death,) is a Christian document of the first order. We reproduce it in full:

"You know that for years Mrs. Dodd and I have had a conviction of our personal duty toward extensive expansion of work among and for the Tai race. Not that we underestimate the intensive work necessary, but we have felt that we had an inward call which came against our own desires, and also that we had some providential leadings.

"It has been my lot to travel more widely over the home of the Tai race than anyone else has ever done. I have made special study of the history of the race. I know more dialects of Tai speech than perhaps any living man. Since leaving America in 1918 I have written up the Tai for the China Continuation Committee, for its subcommittee on survey and occupation, for the Y. M. C. A. of Yunnan, for publication in the China Year Book, for individual missionaries in China, and for the Journal of the Royal Asiatic Society. These accounts have involved an immense amount of

study and the drawing of maps, compilation of statistics and prayer for guidance in keeping the perspective. They have kept the matter of Tai expansion ever before me, even here in this jungle station, with the pressure of pioneer work upon us hot and heavy.

"Imagine then, if you can, the keenness of the trial it has been to be told by Dr. Mason that it will be impossible for me to go in person to take up any more expansion work. He seems fully convinced of the accuracy of the diagnosis,—cancer of the bowel,—and of the uselessness of surgical treatment. Dr. Mason agrees with me that the best thing I can do with the remaining time that the Lord gives me is to put as much of our Christian literature into form for use among the yet untouched millions of non-Buddhist Tai as possible. Yesterday I put the Apostles' Creed and John 14. 1-7 into prose form, and composed in rhyme a form for a morning prayer and grace at meals. Today I hope to translate the Ten Commandments in full, and possibly also an abbreviated form of the same. We must have a short catechism also, and some tracts, besides the portions of Scripture that we have. I am not neglecting the work for the Tai within the bounds of this station. I keep up evening classes twice weekly, preach on Sabbaths, and direct the work of four evangelists. But all of us here feel that it is most important that I stay here as long as possible and do all I can toward that literature for the unreached millions of non-Pali, non-Buddhist Tai."

Mr. Stanley Jones, who is carrying on **great evangelistic meetings in India,** gives this account of his recent work:

"An old and experienced missionary said to me one night: 'If you had told me a week ago that an audience made up of representative educated men of Jubbulpore would sit night after night and listen to the straightest gospel one could give, and ask for more, I would not have believed it, but they are doing it.'

"At Delhi we had the largest attendance in the non-Christian meetings I have had anywhere in North India. Fully fifteen hundred people crowded the place every night, and the air was electric with interest. The high church Anglicans, the Baptists and the Methodists united for this series. At Godhra no city-wide meetings had ever been attempted before. Two non-Christians signed the notices that went out. They themselves districted the city, and had personal invitations sent to the people. The meetings were held in the enclosed compound of a Hindu temple, in which chairs, benches and carpets were placed. The most prominent Hindu of the city presided at the meetings, and Hindu ushers showed the people to their seats. A Hindu was my interpreter. The only thing Christian about the whole affair was the address. Although I had to present Christ through this non-Christian interpreter, yet the Spirit of God held the people in His grip, and worked upon their hearts.

"When I was about three-fourths through my address the temple bells began to ring furiously and the conches to blow for evening worship,—rather, it was the time to put the god to sleep. I was non-plussed for the moment because of the racket, and thought everything was spoiled, but a Hindu arose and said: 'Please sit down, sir. It will be over in ten minutes.' The people waited patiently, and I then went on as if nothing had happened. After the two scheduled nights they asked for a third meeting, and I gave it. At its close a Hindu arose and told how this presentation of the death of Christ had touched his heart. At the close of each address they came forward and garlanded me."

The Rev. H. W. Coxill of the Congo Balolo Mission writes of the development of a cane-work industry among the native Christians of Ikau in the Belgian Congo. This wicker industry was first introduced by Mr. Allen of Bolobo, a Baptist missionary. Two boys were sent from Ikau, to learn the trade and to start it in their home village. From this modest beginning has developed a very flourishing and growing industry.

"We are now making about thirty-five different articles,—from big lounge chairs, settees and beds to small paper-baskets and trays, and this is but a small proportion of the large variety of articles we hope soon to be making. There seems to be an almost unlimited field of possibilities before us. Our difficulty has been to keep pace with the

big orders we have received from government officials, traders and missionaries, and the day is quite near when we shall have a big demand for articles from the natives themselves. Nearly all the materials needed can be obtained round our stations. Two men by going out daily can bring in enough sticks of the various kinds used to keep thirty or more boys constantly employed. Almost the only things not native-grown are the nails, and these should not be a great item.

"Quite young boys can be employed as part-timers, scraping the cane for the more experienced boys to work, and time can easily be found for them to attend school. They rise from scrapers to plaiters, and then to frame-makers. In addition to a small fixed monthly pay we now give our boys a percentage commission on everything they make. This encourages them to industry, because they can by diligence quadruple their fixed pay.

"This industry makes a good opening for various physically handicapped boys. One of our best workers is deaf and dumb, and we also employ one who is lame. With God's help we hope to develop manly, industrious, independent Christians, who will be real pillars in Christ's church in Congoland and Christian home-makers in the future."

Burman Missions. At Mogok, in the ruby mines of Burma, far away from any missionary, Christian workmen have subscribed seven hundred rupees for a permanent church building, and there is every prospect of a self-supporting church being established there.

The Kemendine girls school of the American Baptist Mission has graduated twenty-five normal students, all Burmese girls, twenty-one of whom are Christians. This makes a precious infusion into the teaching force of Burmese schools.

This same mission is opening two technical schools, one agricultural and the other mechanical. Of the latter, which is to be planted in Moulmein, Mr. Darrow writes: "Two general lines of trades will be taught at the beginning, namely, the building trade and the machinery trade. Boys will be trained to become foremen, contractors, etc. It will be a thoroughly Christian school, but the government will provide one-half of the five hundred thousand rupees required, and the mission society but one hundred thousand. A subscription of fifty thousand rupees from a wealthy Buddhist has already been pledged."

There is a recrudescence of Buddhism in Burma, and the colporteurs selling Bibles

Students of the Woman's Christian College of Madras, which opened its doors in 1915, an international experiment, combining in the board of governors six mission boards in Great Britain, five in the United States, and one in Canada. It now has a body of 112 students, and has taken high grade in the examinations of Madras University, ranking first in the presidency in science.

are having to suffer because of it. "Though you were the lieutenant-governor himself," shouted the watchman of an upper Burma village enclosed by a strong fence of prickly thorns, as he hastily swung to the creaky gate, "you would not be allowed to enter this village after the sky has closed. You son of a *brash,* with your disease-spreading books, camp in the fields,—it's good enough for such an one!"

Another colporteur writes: "At X the village *thugyi* (headman) issued an order that no one was to supply us with firewood, rice or water, and that we were not to be allowed into the village lest we should spread the plague. We had to sleep all night out in the open, and it was only after the sun had turned (i.e., afternoon of next day,) that we reached a village where we could get food."

A Mohammedan bystander remarked to a well-educated young Burman who had turned several villagers from buying Scriptures: "What is your ancestral religion you are so proud of, with its religious gifts to useless shrines and ignorant monks? If it were not for the government you are abusing we Mohammedans would with cannon soon blow into the river your heaps of brick and mortar which you call temples, and your brass and stone images which you call gods."

The Palaungs are a new group of tribespeople in Burma who are reported as ready to come over to Christ by whole villages. One writes: "They seem to be especially prepared by God to accept Christ. It is wonderful how again and again we meet this waiting attitude. In each house there is a little part kept as a shrine. This is swept clean, and no one is allowed to enter it. At night a light is lit and put into this place, and when the people are asked why this is done they reply that it is for the coming God." So there are those in the Burmese jungle who unconsciously "love His appearing"!

Another encouraging fact is that all over Burma, chiefly in the biggest cities, the Chinese who have emigrated to Burma to work present themselves for baptism almost without any seeking on the part of the mission.

Brief Mission Notes.

The kingdom is advancing upon the Congo. There are now there at least 17 missions, 94 stations, 390 missionaries, of whom 19 are doctors, 52,000 church members, and 34,000 inquirers seeking fellowship with the church of Jesus Christ. At least 142,000 regularly attend the services for worship, and almost 100,000 francs have been contributed on the field for the support of the work. Sixty thousand children are being educated daily by the various missions. That the growth in membership is much more rapid than formerly is indicated by the fact that since the Luebo Conference in February 1918 there has been a total increase in native membership of 17,000. Clearly the time of large reaping is at hand. At Bulape, for example, there are about 1100 candidates for baptism under special instruction, all of whom are over forty years of age.

The Moslems of India, while disturbed by the defeat of Turkey because of their Mohammedan kinship to that land, have on the other hand been greatly enlightened as to the character of Moslem rule unmodified by Christian influence. Tens of thousands of Mohammedan sepoys have served in Mesopotamia and been witness to the unutterable squalor of a land under typical Mohammedan rule. They have been able to contrast this with conditions prevailing in France and England, and for that matter in India under the government of a Christian power. They have also seen the Y. M. C. A. at work, and taken notice of the fact that Islam provided not a single agency to do similar work among them.

Miss Adela Moss, a nursing sister attached to the English Methodist mission in Ellareddypet, India, who in the early days was scowled at fiercely by the men of the city and was an object of terror to women and children, fearful of the evil eye, has so won the hearts of this Mohammedan people that in a recent severe sickness, prayers for her recovery were offered up in the city mosque. Prayers for a woman at all would be a marvel in a mosque, but these were for a Christian woman!

The C. M. S. hospital in Quetta, on

the edge of Afghanistan, carries on a six-weeks surgical campaign each year at Shikarpur in the Sind. This was done originally on invitation of a Hindu banker who asked the mission doctors to go there and treat eye cases at his expense. He renewed this invitation year after year, and finally when he died made provision in his will for the continuance of the merciful work.

Fifteen young native preachers of the Punjab district of the Northwestern Conference of the Methodist church in India have signed a statement declaring it to be their solemn belief that the time had come for the church of India to enter the great mission fields made accessible by the war. They urge that a missionary system be organized within the Indian Methodist church, and if this be done offer themselves unreservedly for service in Afghanistan, Thibet, Mesopotamia, East Africa, Malaysia or China. The members of the conference greeted the proposal with the singing of a native hymn, "Triumph, triumph, oh triumph, Lord Jesus!" a dozen times over.

The China Inland missionaries are engaged in strenuous evangelism. The yearly report mentions typical cases. From Lanchowfu a party of seventeen Chinese, accompanied by Dr. King and Mr. Mann, going out on a preaching trip, divided into three bands, one following the main road and the other two visiting the by-paths on either side. "It was arduous work for those who took the side paths, as often deep ravines had to be crossed. One day we climbed eight times to get to seven villages, and a few barley sugar drops were all we had to eat. We visited and preached in 127 villages, sold nearly 400 Gospels, and gave away several thousand tracts." In the Chengku district in the neighboring province all the male workers of the church gave one month each to an evangelistic campaign, and during the year 196 villages and hamlets were systematically evangelized, over 6000 homes being personally visited.

The Young Men's Christian Association is doing pioneer work in the Chinese Army with the Chinese Expeditionary Forces in Siberia. There are in China a million troops under arms, nearly five times as many soldiers as students of middle school grade or above. They are as approachable and as open to new ideas as students. They are also exposed to the terrible vices of army life. Yet this one unit of the Y. M. C. A. is the only organization formally working among them. We are glad to learn that the Association has been well received and has fairly won the hearts of the troops to which it is ministering.

A Chinese Christian, writing in the "Chinese Recorder," tells us that thanks to the tobacco trust smoking is becoming more and more a serious social problem in China. "She spends millions of dollars every year upon cigarettes alone. In a city like Peking everywhere women, children, ricksha coolies and beggars can be seen smoking. Smoking is sucking the very vitality and weakening the will power of the life of the nation."

The proprietor of a woolen store in the Hongo quarter of Tokyo bought a two-cent copy of the New Testament, and was converted as a result of reading it. He now goes out every Wednesday evening on his own initiative to hold meetings in the open-air, at which he freely gives away portions of Scripture. At his special bargain sale last December he put a portion in every package of goods sold.

Dr. Doremus Scudder was at one time a missionary to Japan. When he was called to Hawaii to shepherd the Japanese there he toured the provinces of Yamaguchi and Hiroshima, from which most of the emigrants to Hawaii had come, holding large public meetings often presided over by high officials and governors, for the purpose of receiving messages from Japanese in the old country to their friends and relatives abroad. Thousands of such messages were received and catalogued, and on his arrival in Hawaii Dr. Scudder was able to deliver these to the designated persons, many of whom were lonely, or isolated, or living in evil. By this friendly mission he was able to recall many from reckless living and to stir the gratitude of anxious relatives in Japan.

Mr. Garcia, a former judge in northern Chile, who "by a mere clapping of his

hands would bring the people from all directions at any hour," has been converted and has entered the service of the Methodist mission. He has resigned his judgeship, given up a prosperous business, and is now a zealous worker in the villages of the Andes Mountains. He is the first preacher to tell his people about Christ and redemption through Christ.

In the early eighties there were in Santiago, Chile, hardly a dozen Presbyterian Christians, and they, poor and persecuted. Today there are three well-organized Presbyterian congregations, with all their annexed institutions. A fourth group will ask for church status when the presbytery meets next month. The English Institute, with an attendance of 250 selected young people, and greatly influential, is a Presbyterian institution. The Presbyterian and Methodist missions in Chile have purchased jointly a property in Santiago for the training of normal teachers, deaconesses and nurses. They also have a joint Bible seminary for the training of ministers.

From all quarters in which economic stringency prevails we get reports that nevertheless **missions have not and are not suffering.** They are clearly being taken care of by God's good providence. In Jamaica church congregations have fallen off because people have been actually unable (because of ruling prices) to purchase the proper clothing for church attendance. The attendance at schools has been similarly affected. Rough cloth for working clothes which used to cost nine cents a yard now sells for three times that price. On the other hand, the high prices for bananas, corn, coffee and pimento have enabled the small farmers to show their devotion to the church. The Jamaican Wesleyans increased their missionary giving by $3500, and were able both to forego various mission grants made from England to their churches and actually to contribute $500 to the home society to enable it to pass a hard hill in the financial road. This same English society is carrying on successful work among the Moslems and Hindus of British Guiana from its West Indian bases.

Methodism is growing in the West Indies. At Cat Island, Dr. Duncanson, a Bahamian lay-worker and physician who is doing a remarkable work, writes:

"There have been conversions at both visits this year. Sixty-six persons gave evidence of salvation through a crucified Redeemer. At Sims, Long Island, we have a growing membership where three years ago our church was unknown. Methodism in New Harbor, Acklins, has a future. At Abacco, Bahamas, cottage prayer meetings, open air services, house-to-house visitation and tract distribution have been assiduously carried on. We have seen miracles of grace wrought in human lives by the power of the gospel."

From the Bay Islands, Honduras, comes news of a religious awakening which has left no one unmoved. It began entirely outside the churches. Meetings were held every night and often through the whole day, and hundreds of men and women professed conversion. From prison, the doors of which were opened by the local authorities, thieves and murderers were led to these meetings to be prayed for and reconciled to those they had wronged. Several remarkable cases of conversion were witnessed.

It speaks volumes for the pluck and tenacity and Christian character of the Armenian people that in the midst of their agonies and fearful dangers they should themselves organize **the Armenian Red Cross** for the relief of their own people. The foundation was laid in November 1918 in Constantinople, and branches soon sprang up in Pera, Shishli, Scutari, Kadikeuy, Prinkipo, Brousa, Koum Kapou, Smyrna, Adana, Tarsus, Ourfa, and a dozen or more other places. In these branches are now about 8000 regular members and subscribers. The amount raised in the year past has been 54,665 Turkish pounds. The Armenian Red Cross stands in intimate relation to the Near East Relief and to the Red Cross movement in general.

The reform Hindus have been stirred to activity by the success of missions among the outcastes of India. Mrs. Anusuya Sarabhai has opened six night schools for the depressed classes, and on the first night a speech was made by Prof. Dhruva. According to a report in *Young India* he observed:

Students of Ginling College, Nanking, which "has made a wonderful record since it opened its doors in 1915."

"Untouchables none of us are, or all. Those whose hearts are polluted by the presence of the untouchable spirits,—vanity, infatuation, hate and greed,—are untouchable even though they be Brahmins by birth. There is no religion in the idea that we should abandon the so-called untouchables. It is the duty of us Hindus to help you in every way."

The Arya Samaj, reformed Hindus who approximate Unitarianism, engage in public controversy with the orthodox Hindus concerning *shaddra* (ceremonies) and idolatry.

"But on the third day," reports Mr. Qualander of the Church Missionary Society, "as soon as the Hindus saw the Christians entering the hall where the discussion was held, the chairman of the meeting rose up and said: 'Here comes a padri. Let us bury our differences. The Samaj was formed not to reform Hinduism but to save our country from the encroachments of Christianity. You can go on with your idolatry and *shaddra*.'"

Nigeria has become a modern Uganda, says the last report of the Church Missionary Society. In the southern provinces the great movements towards Christianity continue. During the year 2686 adult converts have been baptized in the Niger mission alone, and 27,199 other persons were under instruction in December. In both the Ekiti and the Owo districts there is hardly a village without a church. At Igbara-Odo in the Yoruba country the chief asked the Christians to help in cleaning his idol-groves for a special idol festival. On remonstrance he answered:

"What am I to do? There only remain the old men and women. You have taken all the young men and made them Christians."

The theological seminary of Nanking has included a course in agriculture in its curriculum for country preachers. It is felt desirable to emphasize agricultural teaching because this represents China's pre-eminent industry, and training along this line bids fair to build up the country church in an effective and practical way.

If anyone thinks that this is departing from the peculiar mission of the church let him read this from the Rev. Simeon Cornelius, in the last annual report of the Reformed Church in America. He speaks of the sufferings of Christians during the recent famine in India.

"It was pitiful to see some living on roots and leaves for weeks together. While on a tour, as I spoke to some people in a village on trusting God, one of the women went into her house and brought the aloe roots, with the vessel in which they were cooked, and placed them before me, and said, weeping: 'Sir, I do not know how to trust God when He makes us feed on these roots day and night.' What time or inclination could hungry Christians find to win their fellow-sufferers to Christ? To offer a hungry man a discourse on the Bread of life when what he needed was rice would seem almost like handing him a stone for bread. These conditions drove many of our families from their villages to distant places to earn their livelihood."

I believe that the walls built by men against each other are far from reaching up to heaven.—Gorodetsky.

EDITORIAL.

Larger Vision!

Christians should cultivate a broader horizon and cherish larger views.

One of England's prime ministers, when seeking to persuade certain of his colleagues to adopt the wide policies which he advocated, said to them:

"Gentlemen, you should study larger maps!"

A Concession to Lack of Interest.

Looked at from one standpoint, the constant striving after new ways of presenting truth and new plans to gain and hold people, young and old, is a sign of low spirituality and religious unconcern.

When a sinner is anxious about his soul, when a saint is on fire for God, he does not demand more interesting sermons, more lively music, more elaborate ritual, more attractive quarters. Such things are unnoticed in his urgency to get in touch with the living God. There will be plenty of life and reality in prayer and song and testimony.

"By My Spirit."

That passage in Zechariah 4. 6 rises at once in one's memory in considering such topics as efficiency and equipment: "This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah of hosts."

It occurs in the prophet's vision of a candlestick and two olive trees. The lesson is that just as the lamps upon the candlestick were fed not by human supplies but by direct connection with the olive trees, so Zerubbabel should receive direct from the Spirit of God all that he needed to fulfil his mission.

Not by "might,"—margin, "army." That is, not by numbers, not by an army of fighters or workers.

Not by "power,"—not by the power of organization, or money, or culture.

One should not undervalue human might and power. The point is, where is their proper place in achieving spiritual results? The constant danger is to set our expectation upon machinery, or upon machinery plus the Spirit of God. This is not God's way. "Not by" anything "but by" His Spirit is the exclusive statement. Begin at the right source, and other things fall in their proper place. Give the Holy Spirit His rightful place, and He may or may not use all sorts of agencies.

Further, God's Spirit is promised to men, not to organizations. A machine is dead until a man takes it in hand. Ideas are nothings until they become incarnated in flesh and blood. The first step towards personal efficiency, therefore, the necessary element in personal equipment, is the conscious filling with the Holy Spirit.

Fruit-bearing.

"How does the branch bear fruit?" asked Mrs. Harriet Beecher Stowe in her booklet on "How to live on Christ." "Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom and verdure to the leaf: it simply abides in the vine, in silent and undisturbed union, and blossoms and fruit appear as of spontaneous growth.

"How then shall a Christian bear fruit? By efforts and struggles to obtain that which is freely given? By meditations on watchfulness, on prayer, on action, on temptation, and on dangers? No: there must be a full concentration of the thoughts and affections on Christ, a complete surrender of the whole being to Him, a constant looking to Him for grace. Christians in whom these dispositions are once firmly fixed go on calmly as the infant borne in the arms of its mother. Christ reminds them of every duty in its time and place, reproves them for every error, counsels them in every difficulty, excites them to every needful activity. In spiritual as in temporal matters they take no thought for the morrow, for they know that Christ will be as accessible tomorrow as today, and that time imposes no barrier on His love. Their hope and trust rest solely on what He is willing and able to do for them; on nothing that they suppose themselves able and willing to do for Him. Their talisman for every temptation and sorrow is their oft-repeated childlike surrender of their whole being to Him."

Use It!

All work for God has been done by men doing their best with what they had.

Moses was keeping sheep in Midian. God told him to go and deliver Israel from bondage. He shrank from the undertaking. We do not wonder that he did, for he was probably without training in warfare, and without any visible means for prosecuting the work. He had nothing but his shepherd's rod cut out of a thicket, the mere stick with which he guided his sheep. Any day he might throw it away and get a better one.

But God said to him: "What is that in thy hand?"

And he answered: "A rod."

God then told him that with that rod, that mere stick, he should save Israel. "And thou shalt take this rod in thy hand, wherewith thou shalt do signs."

And so it proved. A rod constituted his visible means. God made it sufficient.

We should all use for God the little things we have, the present means we possess, and not wait for wealth and influence and power. Use what is "in thy hand."—G. B. F. Hallock.

Coöperation and Efficiency.

Coöperation means literally "working together." Efficiency means "working out of." Putting the two together we have, "Working together we make out of" our circumstances the ideal toward which we aim. The proper combination of men makes a successful combination of circumstances. Difficulties disappear, obstacles are overcome, waste is avoided, and the work is done.

No other people need so much to learn the secret of efficient coöperation or of cooperative efficiency as the people of God. There is no waste in God's activities where there is a perfect coördination of all His agents in service. The only exception to the latter statement is man, who sometimes hinders the work of God's will by the opposition of his own will or by indifference to his responsibilities. God has promised to reveal His will for His work to His people. Every Spirit-taught man may therefore know where he is to fit in to the general plan of coöperative service for the assembly or congregation of God's people. If each one then prayerfully finds his place there will be the building of a body fitly framed and joined together, coördinating, coöperative, efficient.

How simple the laws of God are! Each man in his own place, doing the will of God, provides a body of people doing the will of God, and in doing it, fulfilling the divine plan and accomplishing the divine purpose.—J. C. Massee.

For the Removal of Hindrances to Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace; give us grace seriously to lay to heart the great danger we are in by our unhappy divisions; take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

Forms of Worship.

How far would present forms of worship be modified were some of the leaders of the apostolic church to return to life and prescribe our methods of worship? In other words, how far have the churches which call themselves Christian departed from the simpler modes of expression of worship and praise?

It would doubtless help us in arriving at some appreciation of the change which has taken place if we could picture to ourselves what those early Christian assemblages were. Certainly they were devoid of an ornate ritual. The small groups of slaves and freedmen, with now and then some man or woman of wealth and standing in the community, which gathered in private houses or in stables, or even in the open fields, to hear a letter read from one of the apostles, must have had a form of

worship which according to our present standards would be crude in its simplicity. And yet there was strength derived from these services which enabled men and women to endure and suffer, and a missionary zeal which carried the knowledge of the gospel of Christ in a few decades to the uttermost parts of the known world. Wherein lay the secret of the form of worship which was so potent a factor in holding together the Christian community, and imbuing it with such knowledge and zeal?

A discussion of this subject would be helpful to many ministers who are readers of the Record of Christian Work, and we invite contributions of a constructive character.

Thoughts for Workers.

You do not test the resources of God until you try the impossible.—F. B. Meyer.

Man is looking for better methods. God is looking for better men. Man is God's method.—E. M. Bounds.

God loves with a great love the man whose heart is bursting with a passion for the impossible.—General Booth.

Sin travels faster than salvation. Salvation must press forward at all hazard to overtake and quench the prairie fire.—General Booth.

I once remarked to Bramwell Booth, speaking of the risk that lies in excessive fervor, that enthusiasm is a highly dangerous thing. He made answer:

"Not if you organize it!"—Harold Begbie.

Again and again in his autobiography Finney says: "I let out my heart to my people." A heartless performance brings only a heartless response.

A fresh start for all is the heart of the gospel. It is, above all, the sense of having done with the past through the remission of sins that gives a man heart to tackle the future.

The one way in which General Booth perceived he could lastingly change men and women was to make them, from the moment of their conversion, seekers and savers of the lost.

Efficiency may go a long way, but only sufficiency can go all the way. Many of God's workers are efficient, but between efficiency and sufficiency there is a wide gap. Our sufficiency is of God.

Just as long as the church of Jesus Christ is one of many institutions she will have very little influence in the world, but when she is so filled with Jesus and the power of Pentecost that the world says she is stark mad she will be on the highroad to capturing the world.—Joseph Parker.

God . . . . Hath . . . . Spoken.

Many letters have reached us expressing appreciation of Dr. Gardner's notes on the Psalms in "Bible Notes for Daily Devotions," and asking if they are to be published in book form. No steps have been taken towards the latter, but the inquiries lead us to draw the attention of all our readers to the fact that in this issue Dr. Gardner begins the study of Hebrews. If you are looking for suggestions for the daily reading of the Bible, you will find this course both interesting and helpful, and not too exacting on your time.

Can we not seize the opportunity to promote daily Bible reading on the part of others? Are there not pastors, Bible class teachers and other leaders in Christian work, and fathers of families, who would like to start reading circles within the sphere of their influence? If so, count upon our coöperation. We shall be happy to send specimen copies free, and to give special clubbing rates where several copies are taken.

Personal reading of the Bible itself, and meditation upon its meaning and application, are the surest and safest correctives of spiritual languor and unthinking error. The book of Hebrews is specially helpful as exalting Jesus Christ in His person and offices.

Lincolnia.

Many of our readers will remember what a splendid piece of work was Dr. William E. Barton's "The Soul of Abraham Lincoln." Another volume from the same pen, "The Paternity of Abraham Lincoln," published by Doran, shows the same minute care, the same faculty of plain statement and ability to write English which it is a pleasure to read. This volume is not for scandal-mongers, nor for the frivolous, but is an earnest attempt to clear the name of Lincoln of suspicions that have deepened

into certainties in the minds of many, due to what at first was a "whispering campaign" and which later found its way into print.

It is impossible to properly trace here the steps by which Dr. Barton at last brings us through the dark valley of shadows to the green pastures and still waters of the truth. We are only sorry that Abraham Lincoln could not himself have read this volume, or at least might have known the facts which it records. If his sadness was in any way due to the haunting suspicion that the bar sinister was on his name, it might have been removed if only Dr. Barton had been his contemporary.

The book is noteworthy for the absolute frankness with which its author states the proof which damages Lincoln's name as well as the proof that clears it. Lincoln's law partner, the oldest inhabitants of certain Southern countrysides, evidence that seems direct and evidence that is circumstantial,—all here have their place. When one gets about half through this volume he feels that it is quite hopeless ever to clear the name of Lincoln, and yet when one comes to the end it is cleared, and so triumphantly that there is no room for reasonable doubt.

As Lincoln's birthday approaches this volume will have a special appeal, but at all times it should have a prominent place in the library of Lincoln's grateful fellow countrymen.

Those who are interested in Lincoln's religious life may find satisfaction in another book, "Abraham Lincoln, Man of God," written by Dr. John Wesley Hill and published by Putnam.

In the terms of his proclamation nationalizing Thanksgiving Day in 1863, in his full concurrence with the senate the only time (it is said) that the name of Jesus Christ has been incorporated in an official document, also in 1863, and by other proof, Dr. Hill seeks to establish Lincoln's deep religious and Christian character.

A delegation of New Yorkers once called on Lincoln at the White House. Addressing the president the spokesman said:

"We believe in God and Abraham Lincoln."

To this Lincoln replied: "My friends, you are more than half right!"

GONE WEST!

In memory of my sister, Elizabeth Denny Spring, who died on her way to the West, which she loved.

Anna M. Spring.

I

To the West,
To the West,
Where the sun dips low!
To the West,
To the West,
Where the great winds blow!
There the plains stretch out to the mountains' side,
And they melt away in the ocean wide.
To the West,
To the West,
Where the sun dips low!

II

Going West,
Going West,
How we roll along,
Going West,
Going West,
With a smile and a song!
And the breeze goes by, and the flowers sweet.
Now we wave our hands to the friends we greet,
Going West,
Going West,
Where the sun dips low!

III

In the West,
In the West,
There we look afar,
In the West,
In the West,
To the evening star!
Where its clear bright light, as it shines in the sky,
Points the way to take to our home on high,
In the West,
In the West,
Where the sun dips low!

IV

In the West,
In the West,
There is room for all.
In the West,
In the West,
What can us befall?
There the Harbor Gate stands open wide,
And we all pass through on the ebbing tide,
"Gone West,"
"Gone West,"
Where the sun dips low!

AN EFFICIENT CHURCH IN A MODERN WORLD.*

Rev. G. S. Dobbins, D. D.

Every age has had its keynote,—a chief characteristic which may be summed up in a word or a phrase. The watchword of the ancient world was *conquest,* and men and nations accounted war their chief business. The watchword of the period of Greek domination was *culture,* and men spent their lives largely in the pursuit of art, philosophy, learning, the æsthetic. The Roman period may well be characterized by the word *power,* for in no other age did men seek so successfully to acquire world-dominion. The Middle Ages were dominated by *ecclesiasticism,* when priestcraft held sway; and the watchword of the Reformation and succeeding period was *liberty,* succeeded by the early modern age of *industrial democracy.*

When we view in the large the present age, we shall doubtless agree that the one word which most nearly characterizes our modern world in all its complex relationships is *efficiency.* Efficiency means simply the getting of results, and in all walks of life this is a supreme concern today of men and women everywhere.

We can scarcely conceive of the modern world except in terms of efficiency and its products. Modern industrialism is largely the result of the application of principles of efficiency. Production, distribution, transportation, communication, indeed all factors in the economic life of the world today have been revolutionized by the scientifically applied efforts of men to secure the greatest possible results with the least possible friction, waste, or loss. This practical test of results has been extended to the realm of education, the arts and sciences, philosophy, sociology, politics. The recent world-war was a demonstration on a huge scale of efficiency in destructiveness, and the period of reconstruction through which we are passing is a mighty challenge to the modern man and his institutions to repair quickly and efficiently the damage done, to heal the world's hurt, and restore order and peace.

The question at once arises: May the principles of efficiency be properly applied in matters of religion? For Baptists the question becomes: Is there a New Testament doctrine of church efficiency?

Jesus Himself makes affirmative answer in unmistakable language. "By their fruits ye shall know them" was His test of men and institutions,—precisely the test of the modern efficiency expert. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" was His statement of the fundamental efficiency principle as recognized and applied by men who have successfully built great business institutions and engineered great commercial enterprises. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" is the text of the captains of industry who, following this principle, have relegated to the scrap-heap that which failed of its requirements, no matter how expensive or time-honored.

Jesus recognized, as all successful leaders of men have done, that efficiency is primarily a matter of men, not of method, when He said to His disciples: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." His ministry, His training of the twelve, His plan of organization for His churches, His program of world-conquest, all exhibit the perfection of efficiency.

The Acts of the Apostles is a manual of church efficiency. Never did men achieve such results as these early Christians, in the face of tremendous obstacles. The apostle Paul stands out as the world's greatest efficiency expert in religion, and in chapter after chapter of his inspired writings he deals with this practical and vital subject.

Surely one cannot read the New Testament, and then face the gigantic task which Christ has given us of bringing in His kingdom on earth, and doubt for a moment that it demands the utmost efficiency of which human brain and skill are capable.

What then are the marks of an efficient church in a modern world?

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* Inaugural address as professor of Church Efficiency and Sunday School Pedagogy, Southern Baptist Theological Seminary, Louisville, Ky.

1. First, it will be true to the original New Testament model.

The men upon whom Jesus left the indelible impress of His purpose and mission began, under the guidance of the Holy Spirit, to carry out their Master's commission. These men knew well the mind of Christ, and were given infallible inspiration and divine guidance for what they said and did. They preached a gospel which can never be improved upon. They bore a witness which can never be surpassed. They organized churches whose principles and workings form our authoritative and final guide.

It is at this point that one of the most serious mistakes of Christian history has been made. Men have observed the progress from crudity toward perfection in other things. They have, for instance, compared the rude dugout with the rowboat, and that with the sailing vessel, and that in turn with the ocean liner. They have traced the evolution of the crooked-stick plow to the most advanced implements for tilling the soil. They have observed that in scores of instances progress has been from the crude beginning, by constant changes and improvements, to that which is increasingly more efficient and more nearly perfect. They have reasoned, by analogy, that this should likewise be true of the church,—that progress toward greater efficiency must come by way of constant change and improvement to meet the demands of each passing age.

Such reasoning is fundamentally defective. It overlooks the fact that what God does is perfect from the beginning, and cannot be improved upon, while what man does is capable of continuous improvement. From the tallow dip to the electric light is a tremendous gain made possible by experimentation and change, but let us remember that God is not the inventor of either. God made the sun as His means of illumination, and from the moment when He first fixed it in space to this hour it has needed and admitted of no improvement. Practically every modern mechanical contrivance illustrative of improvement toward efficiency depends for its operation upon gravitation. This marvelous principle in nature is utilized in a thousand ways; but no one has yet ventured to change or improve upon gravitation!

Let us therefore settle it once for all in our thinking that the most efficient church is the one that is truest in purpose and organization to the God-given New Testament model.

2. An efficient New Testament church will be loyal to the truth as revealed in the Scriptures.

It will test its doctrines and practices by the New Testament as sufficient, authoritative, and final. It will accept the New Testament conception that the churches which Jesus authorized His disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of His kingdom unto the uttermost parts of the earth. To them are committed both the responsibility and privilege of carrying out the fourfold purpose of the great commission. This commission, in its command to go into all the world, provides for missionary activities; in its command to make disciples, for preaching and evangelizing agencies; in its command to baptize, for church membership and fellowship, with all that this relationship entails; and in its command to teach, with all that religious education implies, for the teaching and training function. To it likewise is committed the administration of the two ordinances—baptism and the Lord's Supper,—which portray the very heart of the gospel. These ordinances are symbolic or pictured truths, and possess no saving power. The first, the initial Christian ordinance, marks the entrance of the saved individual into the family of baptized believers; and the second, or recurrent church ordinance, serves as a continual reminder of Christ's atoning death, resurrection and second coming, and of the believer's spiritual union with his Saviour. New Testament baptism is by immersion only, and must precede participation in the Supper. None may become members of a New Testament church except baptized believers, who must voluntarily present themselves and be admitted to membership by the expressed will of the church. These scripturally baptized believers are equal in a church, the only special privilege being that of Christlike

service. The church and the state are separate, although each should take notice of and serve the other. "There should be a free church in a free state."

Understanding itself thus, an efficient church will set itself to the task of continuing in its community, its state, its nation, and the world, that which Jesus began both to do and to teach. It will strive to keep alive the consciousness of God among the people whom it touches; to maintain intelligent interest in and understanding and appreciation of the Bible as the word of God to men; to create and maintain a higher type of citizenship and neighborliness; to minister to the spiritual, mental and physical needs of men of every class and condition, so far as in it lies; and to propagate, in its purity and fulness, unto the uttermost part of the earth the gospel of Christ, which is the power of God unto salvation to every one that believeth.

3. An efficient church today, no less than in the days of the apostles, will place chief emphasis on spiritual values. The efficient means—the methods and devices, the plans and agencies,—employed in the achievement of results will be kept in their place as means, and not magnified into ends in themselves.

We cannot win the lost, build up the saved in Christian character, and project the influence of the church with passion and power by card indexes, filing systems, intricately organized auxiliary societies and church clubs, well-equipped buildings, effective financial systems, attractive advertising, or any other such agency, apart from regenerated, spiritually-minded, warm-hearted, passionately earnest men and women who have had a genuine experience of grace. These agencies may indeed be made to serve spiritual ends, and the modern church should use them with intelligent discrimination, and even enthusiasm; but let us not deceive ourselves into thinking that we can bring in Christ's kingdom by management and device.

True efficiency means power, and through the ages men have been seeking to make their religious organizations more powerful. What is the source of power? Our primary, intuitive conception of God is that He is all-powerful. But when Jesus wanted to describe the all-powerful One He said: "God is spirit." The source of power is spirit. The most powerful church is one made up of the most genuinely spiritually-minded people. Saved men and women, thus led of God's Spirit, walking worthily of their calling, will keep the unity of the spirit in the bond of peace. In such a church there will be absence of division and strife, of selfishness and worldliness, of covetousness and neglect of duty,—spots and wrinkles upon the church that weaken and often destroy its power. Such a church will both consciously and unconsciously wield a mighty influence for righteousness at home and abroad. Possessed of this spirituality, the church may then infuse the breath of life into modern efficiency methods that will vastly multiply its power and influence and usefulness.

4. An efficient New Testament church will seek the development of its every member into the measure of the stature of the fulness of Christ.

Nowhere in the Scriptures is there the slightest warrant for proxy religion. The religion of Jesus Christ is spiritual and personal, and comes into the soul by way of voluntary, conscious, personal faith in Christ as Saviour.

The other side of this familiar doctrine is that no saved individual is exempted from the active, effective service of Him who has been accepted as Saviour and Lord. "Unto each one of us was the grace given according to the measure of the gift of Christ." Not all possess the same talents and qualifications, wherefore "He gave some to be apostles (missionaries); and some, prophets (speakers for God); and some, evangelists (specialists in soul-winning); and some, pastors and teachers (undershepherds of Christ in the nurture and development of the church)." For every saved individual there is, or ought to be, a place of usefulness in the church; and one of the church's highest functions is to discover its members' capabilities, and then lead each one into "the work of ministering, unto the building up of the body of Christ."

It is worth while to notice that this scriptural conception of seeking first the indoctrination, enlistment and development

of the church's membership is the reverse of much of our recognized latter-day practice. The test of efficiency in the average church has often been the number of new members added to the roll rather than the nurture and growth of those already saved. We justly glory in our evangelistic zeal and success, but we need no less to strive for this other ideal of every-member enlistment. To do so will not diminish but increase our evangelistic effectiveness; for instead of a comparatively small group of preachers as evangelists we shall develop soul-winning personal workers in the ranks of the laity, who will make possible the apostolic ideal of adding unto the church day by day those that are saved.

To reach this goal of every-member enlistment the conception of the church's functions must be enlarged. We must cease to think of the church as primarily an institution for preaching, where a congregation passively listens while the preacher delivers his message. Instead we must come back to Paul's conception of the church as the body of Christ, which, though having many members, is yet one body. For the young there must be provided activities and nurture suited to their years and capacity. For vigorous and mature men and women must be furnished spiritual food and exercise necessary to their strength and well-being. To the weak, the infirm, the aged, must be given the care and service that their condition demands.

This means the grouping of children, young people, women and men of the church in organizations designed to utilize their talents and resources, and to make possible their carrying on the work which Christ has given them to do. The result in the well-rounded church will be the Sunday school, with its departments and organized classes; the young people's union, with its group of young Christians in training for church membership; the woman's missionary society, with its bands of young people and women studying and practising missions; a board of deacons, serving the church in practical affairs of worship and administration; men's brotherhoods, enlisting the men in missionary effort, service and fellowship. The pastor is the leader, teacher and adviser of all, and through his example and preaching will furnish inspiration and instruction that will make dynamic all the plans and activities of his people.

A church thus constituted, organized, and enlisted can challenge the attention of its community by a program of practical righteousness that will bring heaven-sent results. Even those who hate it will respect it. Men and women made better by its influences will create a better society. A better social order will react to make possible wider influence and greater power on the part of the church. Trained, capable, enlisted church workers will buy up the opportunity, and press to victory the battle against sin.

5. The efficient church of today will be a coöperant body.

A church can no more live or die to itself than an individual. Along with its clearly recognized independence must be an equally clear recognition of its interdependence. On the same principles that individuals unite to increase their strength, churches may and should group themselves into associational bodies, and these smaller groups into conventions and assemblies. These larger bodies of voluntarily associated believers may exercise the authority of influence only, having absolutely no right of control over the affairs of any church. In these gatherings may be received and discussed reports from the churches, and from agencies created by and responsible to the churches. Advice may be given in matters of dispute and doubt. Plans may be projected for the furtherance of the kingdom, always with the understanding that these plans may be modified or rejected by any or all of the churches represented. Machinery may be created and maintained providing for the successful carrying out of the plans agreed upon, provided there is no interference with the autonomy of the churches or conflict with the teachings of the Scriptures.

In brief, an efficient church today is in line with the movement of the world toward democracy. It is a spiritual democracy. This being true, coöperation with others is not merely optional, it is obligatory. The sort of coöperation demanded for genuine effectiveness presupposes spiritual unity on the part of the

coöperating bodies, and is necessarily confined to churches of like faith and order. Organic union, for the sake of expediency and in the interest of supposed efficiency, when true unity of conviction is absent, has proved a delusion and a snare. Efficiency in coöperation depends, primarily upon doctrinal agreement and spiritual oneness, and no artifice can take the place of such unity.

The church of today which is seeking to link itself effectively with other Christians for the spread of the gospel at home and abroad, and for the Christianizing of the social order, will rejoice in the fact that it belongs to a great historic denomination, with principles and convictions held in common that are worth standing for and propagating; and that there are other Christian bodies bound together by like ties which reinforce the great message of redemption through Jesus Christ. But where Christians and churches are like-minded, and particularly where their unity is founded on a common interpretation of Scripture and is independent of all ecclesiastical authority, there is all the more reason for interdependence and coöperation. Denominationalism of this high type has served to make America the greatest Christian nation in the world, and we do seriously err when we reject it. A true denominationalism, which recognizes and rejoices in the good being done by every religious body in Christ's name, but is unswervingly true to its convictions and program, furnishes the safest and most efficient vehicle of coöperation the modern world has yet discovered. Into coöperation on this basis every faithful band of believers is sacredly obligated to enter.

6. Finally, an efficient church in our modern world demands consecrated, competent, trained leadership.

The divinely appointed leader of a New Testament church is its pastor. He is not only a leader, but a trainer of leaders. If he fails, failure may almost always be traced down the line of his church officers and leaders.

Never were heavier demands made upon the pastor for competency than today. Ours is an age of specialists, and the preacher must measure up in his sphere to the trained business and professional men and women to whom he ministers, else he and his cause will be discredited. Baptists have wisely refrained from setting up educational requirements for entrance into the ministry, believing that God can on occasion use even an uneducated preacher to His glory, but in actual practice the churches, in country, town and city, are declining to request the services of untrained and incompetent men. On the other hand, so keen is the appreciation of an efficient ministry that the success of the competent man is often endangered because of constant calls for his services which tempt him to move from pastorate to pastorate instead of remaining with his church until he shall have rendered to it and the community his maximum contribution.

The modern world, therefore, demands that in addition to his personal piety and call of God the pastor shall be a trained man. He can scarcely go where he will not have college-bred men and women in his congregation. To command their attention and coöperation he too should have a college education, or its equivalent. The men and women of power and influence whom he must reach and win will be, for the most part, specialists. He too must be a specialist, knowing his subject with no less thoroughness than the physician, the lawyer, the educator, the banker, the manufacturer, the scientific farmer, know theirs. If he goes where this degree of culture does not exist, in backward communities at home or in distant mission fields, there is all the more need of these resources of specialization upon which to draw. All this makes necessary seminary training, where for a period of years he will be steeped in the study of the Scriptures, particularly in the original languages; where he will become acquainted with theology, church history, missions, current religious thought, sociology, homiletics, and all else that relates to his specialty as a leader and moulder of religious thought.

In addition, we have recognized that to meet the complex demands of the modern world he must at least put himself in the way of becoming a practical efficiency expert in church organization and administration. However excellent his textbook in-

struction, he will be compelled to learn to do by doing. Surely there was never a greater day of opportunity than that in which we live, and the young men and women preparing themselves for efficient spiritual leadership today will tomorrow go out to meet the challenge of unparalleled privilege and responsibility. May God help me and my honored colleagues to give to you of our best, that you may give it back with rich increase to a needy, stricken, lost world, sick of blood shed in sin, and able to be healed alone by the blood of Jesus Christ shed for sin!

SPIRITUAL RENEWAL.*

Rev. J. Stuart Holden.

If we should be individually questioned as to our purpose in coming to Northfield again this year, I suppose in the majority of cases we should make confession, humble and contrite confession, that we have come again because we are conscious of a need of spiritual renewal. It may be we are conscious of exhaustion because of the strain and test of life. It may be that our faith has been invaded by subtle doubt, which all the argument in the world will not remove. It may be—and this may especially be true of the ministers and workers here,—that we have become disheartened by the poverty of our harvest; we have wrought and toiled and prayed, and there seems to be but very little result of our work. Or we would confess that we are unsatisfied in regard to our personal fellowship with God. There is a haunting sense of sin and failure upon us. To use a modern expression, our batteries have run down and need to be recharged. Our resources are not depleted, but somehow we are not able to make and maintain connection with the great Source of spiritual supply.

We are conscious that we need spiritual renewal, and behind our consciousness there is unabated confidence in God and reliance upon His promises that there is a blessing for the man who hungers and thirsts after righteousness; that we shall find Him when we seek Him with all our hearts; that they that wait upon Him shall renew their strength, and mount up with wings as eagles, and run and not be weary, and walk and not faint.

I want, as God shall help me, to help towards a realization of the deepest need of every life here, a realization of new cleansing, of new adjustment to God's holy will, and of new enduement of power from on high for the work and fight of faith and for the extension of the kingdom of God, to whose interests we are all committed.

Now it is impossible to read the Bible without being arrested—wherever you begin to read,—by its promises of renewal. It is as though in the divine foresight it was recognized that men would fail to live up to their first vows and professions, that exhaustion would supervene upon efforts of faith, that self-condemnation would often cancel Christian gladness and joy, and that nothing but the provision for a new start would at some time save men who believe in God from utter and entire despair. And no man who knows himself has any doubt whatever but that this is the Book of God because it is the book of human life. He has no difficulty in recognizing and accepting its handling and unveiling of destiny, because it handles the present issues of life so fairly and so accurately. And in respect to our present consciousness of need its promise and precept and example all combine to interpret to us our present condition and to lift us, as I pray God we may be lifted, into a new experience, an entirely new level of sanctifying and strengthening fellowship with the Most High.

Let me endeavor to sound for you some of the heartening chords in the music of the everlasting gospel, the gospel that is worthy of God's love and appropriate to our needs.

Listen to words from the old covenant. "I will restore health unto thee," saith God through His prophet to a debilitated people.

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"I will restore to you the years that the locust hath eaten, the palmerworm and the caterpillar."

Listen to the testimony of one who had come under the beneficent ministry of divine grace in this very respect: "He restoreth my soul." My poor, wearied, exhausted, debilitated soul, He restoreth it.

Listen again! "Who satisfieth thy mouth with good things, so that thy youth," with all its vigor and strength, with its power of achievement and its clear vision, "is renewed as the eagle."

Or turn to the New Testament.

"Though our outward man perisheth, our inward man is being renewed day by day."

"Be ye renewed in the spirit of your mind."

"Be transformed by the renewing of your mind."

"Not according to the works that we have done, but according to His righteousness and mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost, which He shed upon us bountifully."

I say one cannot open one's Bible and read it with any degree of intelligence and sincerity without being confronted by promises which simply leap out upon us and lay hold upon us in that conscious need with which we have come up to this place seeking God.

And all these divine words, and many, many others of which these are but samples, encourage you and me to believe that the past need not tyrannize over the present and the future of life; that our failure and sin do not constitute a permanent handicap; that God's grace is not exhausted by His first gifts to us; that our discredited professions may be accepted again by God; that new life may be organized by the Spirit of God out of our very mistakes, however these may have been caused.

Not only do I find these in the promises of the old and new covenants, but think of the examples that we have! Think of those rich and bright examples which are given to our faith as buttresses and as inspirations!

There is a man who fails, and fails miserably. He is a deceiver, a liar, and a thief; and yet it is to that man in the desert, into which he has exiled himself, that God appears, setting up a ladder betwixt heaven and earth in his vision.

There is another, guilty of the sins of adultery and murder, and yet to David God appears in restoring and renewing grace.

There is a man to whom is given the great commission to go and preach the tidings of God's mercy and goodness as well as of His justice to a city which was bound to be filled with opposition, and he fled before the greatness of his task. But God spoke to Jonah a second time, and gave him a second opportunity of realizing his own life and the purposes of his commission.

And to Peter after his denial of Christ with cursing and swearing Jesus comes with a penetrating question which yet lifts him while it condemns him. For He speaks to him of the possibility of love coming out of even such a life as his. He speaks to him of the possibility of a man who has fallen even as low as he has fallen yet loving his Lord and being capacitated again for His service.

And so on and on right through the Word of God you have examples of that very ministry to which I would fain lead you this morning, as I seek to be led myself in the need of my own heart and life.

But perhaps of all the examples which the Word of God affords us the most striking and arresting is that in the 34th chapter of the Book of Exodus, in the opening verses:

"The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to Me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount, neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first. And Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone," and so forth, throughout the story with which we are all conversant.

Moses is coming down from the mount with the law of God which is at once to regulate his own life and establish the life of his nation in righteousness, which is to direct his own loyalty and bind all his energies to the work God has committed to him. He is coming down with the word to which is attached promise and penalty, which he holds in trust for the nation of which he is the God-appointed leader. In that awe-inspiring communion with God—forty days he had been living in the mount,—he had come to recognize his partnership with God in the duty of life, and God had become much more than a mere name to Moses, much more than lawgiver. Moses realized Him as the life of the law which He committed to him, as the only power for righteousness in human life; God the enemy of all evil in human things, God the inspiration of order in every sphere. Under the impulse of this new revelation of God and under the sanctifying experience of fellowship with Him in that loneliness he is moved to indignation, as he comes down from the mount, by the failure of the people to apprehend what had become so savingly clear to himself; and under the very shadow of the mount, where he had entered into this awe-inspiring fellowship with God, he throws down the tables of stone graven with God's fingers. For the time he destroys the record of God's Word, and stands before Israel as an indignant, angry man, and before God as a man who has failed Him, and before his own conscience—well, just as you and I stand before the bar of our own conscience it may be this morning.

Israel's failure was a stupendous failure. The moral catastrophe of forsaking God, the God of their deliverance, the God of the passover, the God of the divided sea, and going back in heart to the idols of Egypt, was simply unspeakable. But the failure of Moses was infinitely greater. He lost hold of himself, and of the law of God. He sinned not only against God, but he sinned against the people to whom he stood as God's representative.

In that terrible hour but one thing remained, and that one thing was found not only in the need of the man but in the mercy of the God of Israel. And hence we get this word, God giving him a second chance to make good, God offering him the blessing of a new beginning, God offering him a new commission with support and guidance and covenanted strength of which hitherto he had been entirely ignorant.

My friends, I bring to you this word this morning because it is by no means an uncommon experience. It must be that I am speaking to some who like Moses have tragically been surprised in some hour of temptation, in some hour when the forces of life have simply overwhelmed you, and you have shattered the law to which you pledged your loyalty and which was given to you as a commission to the world. Oh, how easy it is, how fatally easy, to cast away our hardly accumulated moral capital in a moment! How fatally easy it is to assert ourselves in the lowest and not the highest voices of nature, and so get out of the will of God! Is it not the record of many and many a Christian life that the commandments have been shattered, despised, obliterated by sheer neglect, our ideals and purposes having lost the sharp edge of their definition as silver coinage loses the image with which it comes forth from the mint as it is passed in currency from hand to hand, so that it needs to be brought back and restruck! Oh, it is not the publicity of failure which determines its influence! Many of the most far-reaching tragedies are never suspected by other people. But the consciousness of failure, which seems to defile all we do and to shed a gloom which goes right through life, however jauntily we seek to support its activities and to maintain our pretenses, that consciousness of failure grows upon us until by the mercy of God we are brought to the place where Moses was, and we pray: "O God, show me Thy glory!"

If you have come up to Northfield impelled by a need of spiritual renewal, and if you have been brought to contrition and to utter self-despising by your own record, then you are on the eve of a great and wonderful discovery in the grace of God, which is sufficient even to re-create broken lives such as are ours!

Factors in Moses' Experience.

It might be interesting to trace the factors in Moses' experience, because there is an analogue in them to our own.

It was through his social consciousness that Moses came to the self-consciousness which he voiced in his prayer. He is startled by Israel's state. He loses heart at the sight of Israel's fickleness. What can God do with a people like this? It is rather more despair than anger which seizes upon him. Just as we deplore the lamentable weakness and ineffectiveness of the church, and look out upon the moral chaos of the world and almost despair of things until we remember that we are by no means isolated from the world, until it is borne in upon us that we ourselves are part of the prevalent system, and that we ourselves are involved in the church's unfaithfulness and in the world's moral disaster; and as with Moses it leads us to deep self-consciousness, a sense of actual identification with things; and from the general to the particular and individual we progress until we pray, just as he prayed: "O God, show me Thy glory!"

We hear a great deal today of saving society as a whole. At the heart of the problem of saving society as a whole is the individual problem, the problem of saving a man as a man. If it is true as affirmed today by sociologists and others that the man cannot be saved apart from society as a whole, it is equally true that society as a whole cannot be saved apart from the man. Moses and Israel are indissolubly connected and closely identified; and upon your getting right with God, upon my getting right with God, there hang results far beyond our power of measurement, even though it be not beyond our power of desire. From his social consciousness, through his self-consciousness, Moses comes to the place where he prays that broken confession:

"O God, I have missed Thy way! O God, I have defiled and degraded and destroyed Thy Word! O God, show me Thy glory, and teach me Thy way!"

Will you notice how this gospel of the divine renewing is God's answer to Moses' prayer?

Notice firstly the invitation to come up to the mount. What does it mean? Come back to the place where you failed, come back to the place where you broke the commandments, but get past it. Come up the mount, past that rocky spur where you saw Israel and were filled with indignation and smashed the tables. There is a rebuke of his hopelessness here. It is God's challenge to Moses' despair. It is the revelation of the possibility of a life which sin has not totally destroyed. Come back to the place of your first communion, back to the primary things!

It means for you and me today, get back to the august holiness of God in the light of which we first saw ourselves! Get back to the cleansing blood of Jesus Christ, back to the gift of the sanctifying Spirit, back to those primary things which have been in every age the foundation of true and vital experience of God in human life!

Notice the second thing: the prescription to come up alone. Every interest must be superseded by the supreme interest. "No man is to come with thee. No flocks or herds are even to feed about the mount." Moses is going to have a great deal to do with men subsequently, he is going to have quite a little to do with flocks and herds, but for the moment he has to do with God, for the moment these things must be forsaken, his back is to be turned upon every other interest, he has got to face God. And I think that next to that last pilgrimage which he made up the steep sides of Mount Nebo, at the end of his life, perhaps this was the most courageous act in a life which stands for courage in excelsis, when he dared to face God.

Do not misunderstand me, my dear friends, when I say that my fear is that in a Christian conference like this many of us have not courage enough to get right with God! We simply have not courage enough to take ourselves in hand and to face God, to get away from the crowd, to get away from the meetings, to get away from the voices of His servants, and in the sheer confidence that it is with Him we have to do, to face God about the facts of our lives. You will never get your crown while the crowds are about. You will never find God save as you deliberately seek a trysting place with Him, and for the time being let everything go, that your life may be reconstructed into His will and service.

And then notice the third thing: the wonderful assurance of God, assurance of a renewal which shall carry further than the

original experience to which the man has been untrue. "Take the two tables, and I will write upon them the words that were on the first, the words that you have degraded, the words upon which you have cast the contempt not only of your own spirit but of the whole nation. But I will do more than that." Read the record again for yourselves. "I will make all My goodness pass before thee. I will be gracious unto thee, and will show mercy. I will put thee in a cleft of the rock, and cover thee with My hand, and then I will write the words upon the tables."

What does it all mean? "I will give you a new copy of the dishonored gospel, but with a new and sustaining and sanctifying sense of the goodness, grace and mercy which together compact the glory of God. I will give you a new copy of the dishonored gospel, but with a new enduement, that you may live worthily of your own commission, and may fulfil all its implicates in a new interpretation of life and duty. You shall go forth from Me in the power of an ever-present and all-sufficient enduement."

The Radiant Outcome.

The outcome of Moses' acceptance of the ministry of divine renewal was that he went down a second time, and this time not to break the tables; he went down with the inspiration that God had trusted him despite everything, and with his life illumined with an inner radiance that made his face shine, though he wist not that it shone. He went down to be the light of his people.

My friends, I ask you again, what will not a deliberately sought interview with God about our own lives mean for everyone of us in this beautiful place? It is our supreme task to take and translate the sufficiencies of God into efficiency of life and service. Through the gloom of our failure, and even of our deliberate sin, there shines the persistent light of the love of God. Oh, what will it not mean to us really to take ourselves in hand and to face God for this very purpose!

We have broken His commandments. What about the words of God which we have treated with contempt, either contemptuous neglect or contemptuous folly and sin and bravado? I care not what is on your conscience. I know what has been on mine. I declare to you today that He will write it again, the word you have forgotten, the word to which you have been unfaithful. He will write it again, and this time—listen to the word of the new covenant!—"in your hearts will I write it, and in your minds will I put it; and your sins and your iniquities will I remember no more forever against you." Wonderful gospel, that the God of the first love is the God of the second and all chances! Wonderful gospel, that the God of the former mercies is the God of present restoration! Wonderful gospel, that the God of saving grace is the God also of sanctifying power! Wonderful gospel, that the vessel that is marred in the hand of the potter He can remake a vessel as it pleases Him, to hold the treasure and to pour it forth upon a needy world!

So, friend, if you have come hither seeking God, seek Him, I pray you, with all your heart. Let this time be no kind of religious picnic. Let this time be one of very deep and serious and courageous dealing with yourself and with God, for nothing less is going to meet the challenge and demand of the world and its chaotic state of need today, nothing else. And may God help us all!

From the Russian Catechism.

Q. What is it to be poor in spirit?

A. It is to have a spiritual conviction that we have nothing of our own, nothing but what God bestows upon us, and that we can do nothing without God's help and grace, thus counting ourselves as nothing, and in all throwing ourselves upon the mercy of God.

Quite True!

It was bedtime, and the children were calling eagerly for the usual evening story. Two books lay on the table, one stories from the Bible, the other Barnum's tales of the wild animals captured for his great show.

"Which shall it be, little ones: Bible stories or Barnum's stories?"

Quickly came the reply: "Oh, Bible stories! They are so exciting. You never know what God will do next."—Life.

JESUS AND THE GENTILE WORLD.*

Rev. John A. Hutton.

And he led Him up, and shewed Him all the kingdoms of the world in a moment of time. Luke 4.5 (R. V.).

There is a question with which I should like at this point to deal: Why did not Jesus go direct to the Gentile world and declare to them the message of the impartial love of God, for the announcement of which He was rejected by His own people?

We know that our Lord had a great welcome from the Galileans. As we read the gospel story we can feel in our own minds the difference between the atmosphere in Galilee and the atmosphere which He enters as He draws near to Jerusalem. Our Lord enjoyed in Galilee a certain ease of mind, He had the happy use of all His faculties, indeed, He was immediately and obviously of value. We are made to realize the difference between the attitude to Him of Gentiles,—of Roman soldiers, for example,—and the attitude of the Jewish leaders. We remember how deeply touched He was by the behavior of a Roman centurion,—so urbane and cordial, so desirable in contrast with the sourness and suspicion of men of His own race: how He looked round and said: "I have not found so great faith, no, not in Israel."

Further, we have seen that the idea had at least crossed our Lord's mind that it might be God's will for Him that, having given His own people a fair chance and warning, He should on their deliberate refusal leave them and sail for the open seas. Indeed, this idea and our Lord's struggle with it form the very crisis of the temptation in the wilderness. We gather also from things here and there in the further story, things in themselves incidental but for that very reason authoritative, that although the temptation to go direct to the Gentile world was definitely and in spirit finally rejected in the travail in the wilderness, it was a temptation which left Him only for a season. And, to say no more, we recall that incident—so mysterious until perceived from this very point of view,—when Philip and Andrew came to Jesus and told Him that there were some Greeks at hand who desired to see Him; whereupon, at least so it seems to me, some old vision, some old dream, some flash and memory of a buried purpose, swept across the soul of Jesus, making Him for the moment silent, "troubling Him." And when He did speak the words He uttered only reveal beyond all questioning that it had been at one time a dream which it might be He always perceived He must not indulge, to escape the bitter climate of His own race and creed and throw Himself upon the human love of common men, speaking to the general pathos. For when He opened His lips it was to say: "Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name!"

And the question is: Why did not Jesus, having given the chief priests and rulers repeated and patient opportunity to do justice to His appeal, turn from them and go directly to the Gentiles?

In raising any question as to why our Lord chose one way and not another, we are never for one moment to be understood as suggesting that the choice of action which He made could in all the circumstances have been other than it was. In asking the question we are only hoping to make more vital to ourselves as much of our Lord's personal experience as has been revealed to us. We wish also to put away from our minds once for all the idea that Jesus, our Lord, found it always an easy thing to take the way through life which as a matter of history He did take. We wish to bring home to ourselves that life for Him also had its perplexities, its cross-currents, its alternatives, and that He dealt with those perplexities and cross-currents and alternatives in the light of what seemed to Him God's will, in the light of what seemed to Him at every step not easiest but best.

On all this there are two things which at least one may say, in addition to such light upon the matter as we have already found

* Delivered at the Northfield General Conference, August 1920.

in earlier studies. For one thing, on the evidence of the story of the temptation we may say that our Lord perceived that were He to go direct to the Gentiles, sooner or later He would be confronted with the same problem as He had evaded in Jerusalem. The Gentile world also would listen to Him so long as it pleased them or flattered them or comforted them to listen to Him. They would love to hear Him say that the Gentiles were as dear to the heart of God as Jews. They would greatly enjoy anything He might say in disparagement of Jews. But the moment He proceeded to make demands of them, they also would be likely to resist. Having taken from the message of Jesus what suited themselves, they would make that a reason for rejecting or taking no interest in the rest of His message,—though the rest of the message was the real message. For it was not the real message of Jesus that in the eyes of God Jew and Gentile were alike. In the eyes of God Jew and Gentile in certain fundamental things were not alike. They were alike in this, that God loved them both, for He loves us all. But they were not alike, for in the view of Jesus the Jew had a knowledge of God and a conscience towards God of which the Gentile had only a dim and unsteady reflection. In short, had our Lord gone directly to the Gentiles they would have been apt to turn against Him at the very point when the kind of influence which He came to let loose upon the world was beginning to assail their natural disposition. And so, although this would have happened only later and after a season of much natural happiness and good feeling, things would have moved on to a crisis in which once again He would have been faced with precisely the same alternatives as were confronting Him in Jerusalem: He would either have had to fall in with their prejudices and inclinations, making Himself their leader, advocating their point of view, or—He would have had to withstand those prejudices and inclinations of theirs in the name, it might well be, of the holiness of God. On Calvary our Lord laid down His life to vindicate the love of God. On some Gentile hill He would have been compelled to lay down His life to vindicate the very idea of God as personal and holy.

Or, still more likely, having gratified themselves by listening to a form of teaching which seemed to them to humble the pretensions of the Jews, the Gentiles, when Jesus proceeded to summon them in turn to rise to His great argument and to acquit themselves as the children of God, might have simply melted away from before Him, leaving Him alone with a group of outcasts. And certainly there are signs that Jesus foresaw that in the long run He would be left with the outcasts; that, as in the beginning, so once again God would make man out of the dust! But there were outcasts in Jerusalem and round about.

There is another consideration. Let us assume, as we must, that human nature has always been much the same. It is certain, then, that had our Lord decided to go directly to the Gentiles, and had things gone with Him there as we have supposed, —the people beginning to drop away from Him as soon as they felt He was proposing to make changes in their habits of life, in fact, to introduce a disturbing conscience, —those Gentiles would have made it a charge against Jesus, and a reason for their not taking themselves or Him seriously, that He had been rejected and flung aside by His own people.

We have the saying that "great minds think alike," and in one of Plato's dialogues there is a deep discussion of this very question which in its ultimate principles may at one stage in His ministry have occupied our Lord's mind.

A friend is suggesting to Socrates that he should go away from Athens, from Athens where the authorities have decided to silence him, and if he persists in his teaching, to crush him. Why not slip away, the friend suggests, to some other city of Greece, or to some island? There he would be sure of a welcome, and in any case he would be free of the network of hostilities which if he remained in Athens could lead to only one result.

Socrates listens and replies. It is obvious that already the matter is settled in his own mind; he will not leave Athens. Whether he shall be put to death in Athens, it is for Athens to say. For himself he can only say what has been given him to say, and say it to his countrymen. But he proceeds, and this not with the view of confirming in

his own mind his decision, but rather with a view of comforting his friends beforehand, so that if he dies and when he dies they shall not be made more miserable by thinking that he, Socrates, might have acted differently. And this, in effect, is what he says:

"But now, suppose I were to do as you advise me. Suppose I were to slip away, and were to come to some other city of Greece, to Thebes or Megara, for example, or to one of the Greek islands. Would not the people in that city or in that island wonder to see a man who claimed to be not a criminal, who claimed indeed to be a good citizen and to be devoting himself to the welfare of his land, nevertheless forsaking his own city? Would they not ask why such a man had left his own city? And if he defended himself, saying that his city had become a corrupt place, would they not answer that in that case there was all the greater need for him to stay and help to make it a good place? But if he went on to say that the men of his own city were proposing to punish him and even to put him to death, even then the citizens of that land to which he had gone for refuge would have the right to answer: 'Even so; still, why should a man fly away from his own city simply because it is proposing, in the exercise of its prerogative, and in harmony with its laws, to punish him? Does he not owe everything to the city in which he was born, and in which he has lived so long? Did his city not defend his life, shelter him as an infant, educate him at its schools, and lead on his mind by the influence of its public buildings and its manners and its human fellowships? Why then should a man, the moment his city is displeased with him, run away, forgetting all he owes? Nay, but we do not want such a man in our midst! We do not wish to have amongst us even as a guest such an example of disloyalty to the state. Our sympathies are with Athens, which having borne and tended and educated such a man is now treated so basely by him.'"

I say, great minds think alike, and reflections of this kind may have passed in waves of light and shade over the soul of Jesus. And even if it be objected that the Greek world of our Lord's day had forgotten or had never known its Plato, that does not touch His case. A soul of the rank of Jesus or a soul approaching to that rank, if it ever debates with itself and comes to a decision, debates with itself and comes to a decision by processes which will always commend themselves not to the ignorant or to the worldly-minded, but to the elect spirits of the race, to the spirits nearest to itself in moral dignity.

The fact certainly is, our Lord rejected the suggestion that He might deliver His message to the Gentiles, turning His back in anger and sorrow upon His own race.

The Church and the Masses.

One might construct an illustration from ingredients likely enough and recognizable in the catchwords and rumors of our own time. For example: The suggestion is made frequently in our day that the organized church should definitely make a break with the entire social system which it has accompanied down through the ages, a social system which the church itself has helped to create. The suggestion is frequently made that the church should put itself at the head, or become the pledged advocate, of the masses who are outside, and who, it is often explained, remain outside because the church seems to sanction a system which to them has become wholly odious. The church is appealed to, sometimes on grounds of loyalty to certain words and principles of Jesus, to abandon a position which is at least ambiguous. Sometimes, on the lips of those who are less friendly, the church is advised to begin to make friends with the masses outside, so that on a day which is declared to be coming when everything shall be shaken, the church may not be homeless. The argument is embittered and made more cogent when it is pointed out to us who hold office in the church and may be supposed to be concerned in its future, that our chosen constituency has already forsaken us. And that, I admit, at times seems true; and if true it is disquieting, not for the church but for those who make light of the church.

And many a good man both in the pulpit and in the pew has grown tired of things as they are, and has broken loose from an institution which seemed to have lost its connection with the vital forces of society.

Well, now, supposing—as many suggest, and as is declared to be the forthcoming policy of that section of the Christian church which has the largest numbers and has certainly the greatest political sagacity, —supposing there is a movement on the part of all the more vital men in office in the church to separate themselves from the social system in which and for which they hitherto have labored, supposing the church, through its officials and more representative men and women, were to go over to the masses and become the point and spearhead of all the unrest and protest with which life in our day swells and breaks out, would that, to begin with, be a heroic course, and in the long run would it even so much as succeed? It might lead, it would inevitably lead, to the overthrow of society; but what then? Any mischievous child can overthrow a long standing thing. How would such a course increase within the souls of men the sense of God, and establish in the world the kingdom of unselfish love?

If we were welcomed by the world it would only be because we had done something which pleased the world, it would be because we had begun to say what they had all along been saying. We might roll up and lower the flag of the cross, or remove the ancient symbol and writing. We might substitute certain other great words, but words neither so great nor good as the old words of the Christian faith. We might emblazon on our banners, "Liberty, Fraternity, Equality," and inaugurate a revolution. But such a program by itself would never satisfy the church of Christ. All that would have happened so far would be that one class of people had now their way, and another class of people had been baited and discomfited. Nothing so far would have happened out of love to God, or out of love to man. The church having fled from one task would now be confronted with another. And from the beginning the church of that new time would be embarrassed. For the moment we began to deal closely and in the name of Christ with our new constituency, we should encounter precisely the opposition and the hardness of heart before which we had formerly grown tired and angry and desperate. For a day would come—unless we had abandoned Christ for the sake of some lower and merely secular policy,—when we should be compelled, if we were resolved to live honorably with Christ and with our own higher spirit, to stand in front of our new constituency and in effect to say:

"Together we have attained to certain things,—more liberty, more leisure, more equality, more control. Well now, what do you propose to do with these? To what unselfish tasks are you now going to consecrate these new faculties and opportunities? Or are you now proposing simply to occupy territory from which you have cast out others? In that case, so far as God is concerned, things are as they were. Nay, they are worse than they were, for we have had all the horror and the pain and the bitterness, and the legacy of hatred, and the loss of time, and the disappointment of all the best people in the world."

Something of that kind, I say, is what would happen were we to evade a prospect which looks forbidding and (it may well be) is going to be as hard as it looks, and were we to come to terms with movements whose final intentions have not yet revealed themselves, even though at first sight they seem to promise a certain measure of relief. The fact is, we can anticipate what would happen in our own day, and it is precisely what did happen in the days of the New Testament church. For it is what will always happen when men are appealed to or are commanded in any higher name than their own prejudices and inclinations and passions and ambitions. The representatives of Christ in any such issue will have to choose between facing the hard prospect that confronts them,—that on the one hand, and on the other, accommodating themselves to and making terms with some promising fashion of thought which happens to be abroad at the time.

Paul at Athens.

Take an illustration from what actually happened.

There was a day when Saint Paul stood on Mars' Hill in Athens. I cannot rid myself of the feeling that the occasion had made the apostle a little nervous and self-conscious. We should not wonder. It was Athens. To stand on Mars' Hill must have been a thrilling experience for a man with

Saint Paul's historical sense. He began his address. It reads like a Gifford lecture on comparative religion. In effect the apostle tells those Athenians that they and he, their race and his, and indeed all mankind, are brothers: a sentiment which Greeks of that later day were ready enough to subscribe to, with their own reservations and in the sense that certainly there was no race on earth superior to themselves. Then the apostle quoted one of their poets. It was a colorless quotation, not amounting to much. Saint Paul himself could have said many a much better thing. Still, it helped things along, and kept the Athenians in good humor. But a thoroughly Christian man like Saint Paul cannot go on for more than a time saying nothing. He is bound to move on to what is his business as a Christian preacher. And his business as a Christian preacher is to get away behind that level of things on which we are Jews, or Greeks, or barbarians, or rich people, or poor people, or (to introduce our own phraseology) capitalists or working men. His business is to get to that level where we are men,—good men, or bad men, or not so good as we might be: where we are cold or kind, friendly or malicious, generous or greedy, transparent or hidden. Paul, therefore, somewhat suddenly, as though he were ashamed of his dalliance, moved on to his proper ground. Whereupon a thing happened which is as old as man. The moment the apostle said something that really signified, his audience began to slip away. When he spoke of a throne and bar of final judgment, before which it was the doom of every man, Jew and Greek, bond and free, master and servant alike, to be haled by God; from the moment, that is to say, when he touched them with blame and fear and justice, from the moment when he unveiled the face of something,—a will of God which is there, no matter what may be our mood, —from that moment they slipped away.

"We will hear thee again," they said; meaning, "we will not hear thee any further just now."

It was, so far as we know, Saint Paul's one mistake of the kind.

From Athens he wrote a letter to Corinth,—it may have been that very night, and after he had had time to think over the experiences of the day. "When I come amongst you," he wrote, "I propose to know nothing—no more harmless quotations from the poets, I suspect,—but Jesus Christ and Him crucified."

Surely it is only to paraphrase his words to say: "I resolve to deal henceforth with men, not with the view of pleasing them or confirming them in their own wisdom, but with the view of convincing them that before God the human soul over all the world is one,—one in its failure, and in its necessity, and in its hope."

TWO WAYS OF LIFE.*

Rev. G. Campbell Morgan, D. D.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, in order that they may be kept near unto thee. Psalm 32. 9.

Be ye not foolish, but understanding what the will of the Lord is. Ephesians 5. 17.

These two verses say exactly the same thing in different ways. The Hebrew singer and the Christian apostle give the same word of warning and the same advice. In both verses two ways of life are suggested. The Hebrew singer with a fine and poetic sarcasm describes one as the way of the horse and the mule, and characterizes it as that of lacking understanding. The Christian apostle dismisses that way of life with really more of satire if less of poetic imagery than the Hebrew singer. He dismisses it all in a word,—"foolish." "Be not foolish, but understand what the will of the Lord is."

In the Old Testament psalm one way is described poetically, the other is implied. The false way is that of the horse and the mule, whose mouths must be held in with bit and bridle. The true way is implicated, for, said the singer, "these have no understanding"; therefore it is evident that he considered the true way of life is the way of understanding.

* Delivered at Northfield, June 1920.

When we come to the Christian apostle, the false way is implicated and dismissed in this manner, "Be not foolish." "Be not unwise," it reads in the Authorized; or, to be quite literal,—and mark the satire of it!—"Be not mindless." Then the true way is defined, "Understanding what the will of the Lord is."

I have taken the two texts, because in the one we have a pictorial description of one way, and in the other a clear interpretation of the other way: on the one hand, the way of the horse and the mule, held in with bit and bridle; on the other hand, understanding what the will of the Lord is.

Let us think for a little while of those two ways of life in order that we may face them, and decide which is to be the way of life for us,—the way of the horse or the mule, or the way of understanding. This we will do by considering, first, the conception of life that is involved in the two verses; secondly, the two ways which are revealed; and finally, the appeal of the old Hebrew singer and of the Christian apostle to abandon the false and to take the true.

What is the conception of life that is implicated?

I am going to keep entirely in the Old Testament because of the pictorial nature of this word of the Hebrew singer. He said: "Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle in order that they may come near unto thee." In that figurative and poetic language there is a conception of life. What is it? Suppose I answer my question by asking another: Why do you put bit and bridle upon the horse or mule? Two words will cover the answer. The first is the word "restraint," and the second is the word "realization." Bit and bridle mean restraint in order to realization.

Let your imagination help me for a moment or two. Think of a horse or a mule. I know very little about mules except by observation, and by hours in which I have wondered whether I am not related to them in some way. But look at a horse with me, and look at it when a colt. Why do you put bit and bridle upon that animal? To restrain the forces of its life. But why restrain them? In order to realize those forces and to realize the meaning of that life in a higher way than itself is conscious of.

In the horse or the mule there are power, energy, force. A horse or a mule can live its life without any bit or bridle if the whole of its life is mere living. You do not need to put a bit or a bridle upon a horse to help it to live; you put them on in order to take the forces of its life and put them to larger use than living, to make those forces contribute to the well-being of others, to make that horse carry you, draw your loads, serve you. To gain its force and harness it for service is the meaning of the bit and the bridle.

What then is the suggestion? That life is force, that it is energy, that it is power; but further that my life and your life, having all these forces resident within them, have a bigger meaning than living merely. I need no restraint laid upon my life if living is all of life. I can answer the inward desire and the inward impulse and give rein to all the forces of my being without restraint. But the fundamental truth suggested by the figure of speech and by the advice of the old Hebrew singer and the Christian prophet is that my life—let me speak personally for illustration,—is force and energy having values far beyond its being. If the force and energy of my life be brought into right relationship, they become useful beyond my own personality. That is the underlying conception here.

Further, the figure employed by the Hebrew singer suggests that whereas in every human life there are force and energy, and the forces and energies have a meaning far beyond mere existence, human life lacks within itself that which will enable it to take those forces and make them useful to others.

I can live without restraint, but I cannot achieve. I can live out my own life without anything that will curb me and hold me in restraint, but I cannot benefit others if I do that. The bit and the bridle are the figures that suggest the necessity in human life for restraint from outside in order to achievement.

Let us look again at the idea of the bit and the bridle. Once more let me ask

my question and answer it in a slightly different way. Why put that bit and bridle upon the horse? What are you really doing? You are making use of the bit and the bridle in order to communicate to the animal the consciousness of a will superior to its own, to which it must yield.

The Superior Will.

The psalmist says the horse has no understanding. He does not say the horse has no intelligence. Any man that tells me that a horse has no intelligence knows nothing about a horse, and if any man tells me that a mule has no will power, I would ask him where he has been living! Moreover, both horse and mule have emotion. We put bit and bridle upon the animal in order that its will may be brought somehow to the consciousness of another will stronger than its own. Bit and bridle do not compel the physical force of the horse to obey you: if horses knew their power you would have a lively time with them. But you reach their will, and presently a horse rejoices in the supremacy of your will, loves to hear your voice, responds to the touch of your hand without any pulling of the bit and bridle. But you have reached that stage by the use of bit and bridle, by which you make the animal realize that there is a superior will to which it must yield itself.

Now God has two methods for the human soul. And bear in mind that these are God's methods for His own: there is a sense in which neither of these texts has application to a man who has put God out of his life altogether. The psalmist was not talking to the godless man who says: "There is no God; or if there be a God, I have nothing to do with Him." The psalmist was talking to people of whom he said that God guided them with His eye. When Paul wrote that word to the Ephesians he was talking to saints. Before every Christian man and woman there are these two ways of life. You can make the application wider, and say that all human beings under divine government are offered these two ways.

What are they? First, the way of the bit and bridle. What is that? That is the way of compelling pressure. Second, the way of understanding. What is that? The way of impelling motive. The way of the bit and the bridle, what is it? The way of conflict until the superior will wins. The way of understanding, what is that? The way of communion, in which there is no conflict.

Let me leave the bit and bridle, and talk of this other word, "understanding." It is a great word. The word which the Hebrew singer used, and which we have beautifully and adequately rendered "understanding," literally means the power to discriminate, the power to analyze, the power to see things in their component parts; and the word which the Christian apostle used means, on the other hand, the power to put things together, to conclude. Analysis and synthesis, those are the two ideas merging into one.

What is "understanding"? Knowing? It is infinitely more.

Think of your own particular friend. When you tell the fullest truth about your friend you do it by saying: "Ah, yes; So-and-So understands!" That is the best word you can use about your friend. It is a spiritual apprehension. It is more than knowledge.

"Understanding the will of the Lord," said Paul. That does not mean always knowing why God is doing things. It does not necessarily mean that for the moment I always know exactly what God's will is. I may have hours in which I have to wait for that, and struggle after that. But I understand the will of the Lord.

Let Paul define his term, "the will of the Lord." I go to another of his letters, where he speaks of "that good and acceptable and perfect will of God." The man who wrote that was one who understood the will of the Lord. The man who wrote that knew God. He was sure of God, and therefore he understood the will of the Lord; not exactly why God was doing things, or not always what God was going to do; but he understood that whatever God wills is best. In that understanding, life is surrendered to His will. The supreme passion of life is to discover it. You wait for it in the morning, you ask for it in every crisis, you put your life into line with it, because you understand. Life is governed in communion with God. No

conflict! Perhaps many an hour of anguish, many an hour of having to tread thorny paths, but all the while the song in the heart, the song that Faber sang so exquisitely:

"I worship thee, sweet will of God,
And all thy ways adore;
And every day I live I seem
To love thee more and more.

"Ill that thou blessest turns to good,
And unblest good is ill;
And all is right that seems most wrong
If it be Thy sweet will."

That is the song of a man understanding the will of the Lord.

What is the method of the bit and the bridle? I don't know that I ought to answer that: one has to go carefully. Sometimes sorrow upon sorrow, sometimes affliction, sometimes circumstances that hem us in, storms that are sent to buffet us,—all those things by which God compels us to know the superiority of His will. He leads us to understanding by compelling pressure, the pressure of the bit and the bridle. Those of us who are older would say, when we sit down and think: "Well, He gave me the bit and the bridle." But even if we have to say that, we say at last: "Thank God that He did!"

Yet we need not have had that bit and bridle: we might have come by the way of communion. If when life's morning is busy laying on gold and vermilion upon the eastern sky, when we are dreaming our dreams and seeing our visions, and all the uprising forces of life are plastic, if then we will hand ourselves over to that good and acceptable and perfect will of God and make that the principle of life, we shall not need the bit and the bridle.

Choose the Understanding Way.

Notice finally that the appeal is that we choose the understanding way.

That appeal is based upon our capacity for understanding God. I remember in my school days scientists were declaring to us quite definitely that God cannot be known. Those days have passed. No reputable scientist is telling you that today. He is moving out into the dim and yet wonderful mysteries that lie behind material things, and he is telling you that there is a reality behind the material, and that man will only fulfil the meaning of his being as he finds his way somehow into the knowledge of all that lies behind. That means,—your Bible stands for it, the Christian religion affirms it,—that you and I can know God, understand God, talk to God, walk with God, commune with God.

Take any phrase you like. Make a new one for yourself if you will. Get rid, if you like, of the old phrasing, but do not get rid of this central fact, that you are made for fellowship with God. The Bible interpretation of man ideally, beginning away back in Genesis, is that he was such a being that he could talk with God. Take your way through the Bible and notice the outstanding revelations: the idea is that man can commune with God,—Abraham talking to God under the terebinths at Mamre; Moses talking to God face to face as a man talks to his friend; prophets in the midst of dark days coming out of the secret place and uttering the word that they had heard in the secret place.

"Oh, yes," you say, "that is all in the Bible, but then God does not talk to men now as He talked to Abraham and to Moses."

Do you say that? Well, just give five minutes some time and think out a proposition I make to you: May it not be more correct to say, not that God is not talking to men as He once did, but that men are not listening to God as they once listened? I do not mean to say that you and I will hear any audible voices speaking out of the blue or sounding through the heaped-up thunder clouds, but I do say that you and I, if we will, can have the knowledge of God, and commune with Him, and come to an understanding of Him.

Let me give you one word of personal illustration. My father—strong, rugged, glorious old Puritan,—a few weeks before he died sat talking with me in my study in London, and he looked at me, and said:

"You know, as one gets to the margin things change."

I said: "Father, what do you mean? Tell me just what you are thinking."

"I am thinking this," he said; "I am not half so sure about some things as I used to be. But," he added, "there is one thing I am sure of."

"What is it?"

"God."

Sure of God! You and I can be sure of God. We can know God and we can be sure of God if we come to Him in His own way, through Christ. If you and I know Him in Christ, then we shall come to understand Him. Not the bit and the bridle, but the light of communion, will then be the way to realization.

Therefore, whatever else comes or goes, whatever else be done or left undone, let that day be counted wasted in which there is no quiet moment in which the soul waits for God and listens for Him. The comradeship of God must be cultivated. He is always desiring to commune, and walk and talk with us; but we must admit Him. If we would take the way of impelling motive in communion, instead of the way of compelling pressure in conflict, we must take time to commune with Him.

Then let us listen to this double appeal, the music of the old and the new, the Hebrew singer and the Christian apostle, merging in their appeal, uttering the same thing, revealing the same life, revealing two ways, and calling us to the true! Let us in a new act of dedication give ourselves to our God, that we may understand Him, and so live in communion with Him!

THE SOUL'S APPEAL TO GOD.

II. THE PRACTICE OF PRAYER.

Rev. Albert D. Belden.

If our argument thus far has been sound, if the fundamental thing in prayer is the soul's appeal to God, if God is a personal father as Jesus taught us to believe, and if prayer is natural and instinctive in every potential child of God, then our next step must be not immediately the rationale of prayer, not the clearing up of its logical problems, but its efficient practice.

Undoubtedly it is just here that our failure is greatest. We leave this fundamental instinct of the soul to operate in a too fitful and spasmodic manner. This impulse we permit to wander in and out of our consciousness with the changefulness of changing circumstance. Hosts of men and women in full control of their powers fail utterly to grip and use and develop and explore this supreme instinctive movement of the human spirit. Other instincts such as the two I have mentioned,—speech and music,—we develop, and study, and map out, and systematize. We discover the laws of their operation, and we bring them to the position of "fine arts." Why should not prayer also be thus lifted out of its primitive condition into a great art of life? For certainly the great highroad to knowledge about prayer is to be found in praying.

Did not Jesus say: "Whoso willeth to do the will of God shall know of the doctrine"? Is it not all too sadly true that the folk who are most oppressed by the "problems" of prayer are the people who have least praying experience?

"Pray," says Jeremy Taylor, "and you shall pray oftener." Exactly! It is our failure to put God to the test that maintains our impression that God is not there to be tested. Yet it is safe to assert that most of us have had answers to instinctive petitions. Look into your own experience, and notice how more than once the most desperate situations have been relieved. How wonderfully you have been brought through the most difficult trials and situations, and how little you have realized the close connection between those desperate, unreasoned appeals to God and the gradual (or sometimes sudden) resolution of your difficulty! If this has happened only once or twice in response to appeals that were very selfish and God-honoring in only the minutest degree, what might not happen if you set yourself really to seek God's face, and to seek Him for Himself, and with all your heart set purely upon His will?

The facts about prayer constitute a sharp and clear call for experiment on the part of us all.

If it is a fact that I must pray, and will pray when cornered by circumstances, then the better I pray the better for me. Let me master the practice while there is leisure and time, remembering that here as elsewhere only practice makes perfect.

After all, what incredible folly to ignore the possibility of adding God to one's resources! If it be true that He waits to be gracious, then is it not sheer insanity to make no trial of His love?

Consider how patiently men will search for gold, what years of research and sacrifice of health they will endure for science, what devotion they will show to art! But to know God—! They do not realize that attention is the one thing needed to develop the inwardness of reality. Attend to botany, and flowers reveal a thousand realities of beauty to which the inattentive eye is blind. Attend to music, and the soul discovers a whole world of cadence and harmony to which before it was quite deaf. Look across the sea with the eyes of the sailor trained in a hundred voyages, and it is crowded with realities to which the landsman's vision gives him no clue. Similarly if we are to know God, the supreme reality, we must give to Him energetic attention, patient and prolonged consideration.

If then we are agreed upon the vital necessity and urgent wisdom of the practice of prayer we are ready to apply our regulative principle, the searching test, namely, the idea of God that we possess. That practice of prayer must be followed which best accords with our highest thought of God. The thought of God which is highest in the consciousness of our time, and of all time, is the thought inspired by Jesus which may be summed up in three supreme characteristics: God is personal, God is love, God is holy. These three revealed facts about God will teach us the best way of prayer.

1. God is personal.

Jesus taught us that God thinks and feels and wills, and is therefore to be thought of as possessing just the same simple reality over against ourselves as a personal human friend possesses. "He that hath seen Me hath seen the Father."

Now I cannot help feeling and saying that for me at least this logically involves a rejection of all ritual that is elaborate and artificial. A degree of ritual is perhaps unavoidable so long as we dwell in the flesh and amongst material things, but a strong conviction of God as personal is so fundamental to Christian prayer that the greatest care must be exercised to prevent material symbols from absorbing the attention that they are designed only to mediate. Complicated details of ritual may easily cloud that sense of God's immediacy which is so vital to a personal relationship. One would not think of deliberately turning from the opportunity of a face to face talk with a friend to speak to him over the telephone wire. Yet many Christians ignore the possibility of a more spiritual communion with God than some forms of accentuated ritual allow.

In our practice of prayer, then, let our first conviction be that we come unto the living God, One who is personal and can make His own impression, One who tolerates no mediator but His own express image, His incarnate self, His very self fitted to the capacity of the human soul, without Whom no man cometh unto the Father.

2. God is love.

According to the teaching of Jesus, this fact should breathe a mighty confidence into the praying soul. "If you being evil know how to give . . . . how shall not your heavenly Father give . . . . ?" The faith that Jesus ever demands of the praying Christian is easy if God's love is believed. It is a totally wrong and fatal idea for one who would really pray to think of God as reluctant or unwilling to bless. Yet it is to be feared that this is an all too common notion. Such a conception must dry up the fountains of petition, and rob prayer of its heart of faith. God is more willing to bless than we to ask, and we shall never come to Him unexpectantly if we remember His love. If He gave His Son, how shall He not with Him freely give us all things?

Then further, between friends who love speech never languishes; even the silences are golden with eloquence. Prayer is "without ceasing" between hearts attuned in love, and so the constancy of the practice of prayer is also assured. No man realizing God's love will begrudge time for prayer, or let business or pleasure take precedence of his sacred tryst with love. He will not fail in paying attention to the ever-present divine Companion. The "love

of Christ will hem him in from straying," just as surely as it did the apostles.

But beside confidence and constancy, the realized love of God gives a perfect freedom; and who does not know the essential value of a free spirit in prayer? "Restore unto me the joy of Thy salvation, and uphold me with a free spirit," cries the psalmist, and this is just what Christ's revelation of God accomplishes for the soul that believes Him.

Don't worry about the suitability of your words or language or requests! Just pour out your soul with the freedom that is the privilege of the beloved. Lay your heart bare for God to sift and judge. Prayer at its best is living with mind and heart utterly open to God.

A maid-servant once came to the present bishop of London to ask his advice. Her great difficulty was that she could not find words to form a prayer. She did not know what to say. With truly Christian simplicity the bishop advised her to make her difficulty the burden of her prayer. "Tell God about it," was his advice. It was a sound recommendation. If we took our difficulties to Him, appealing from the clouds that are about His throne to Him who sitteth above the clouds, they would trouble us far less.

May we pray for this or that? we continually ask. "Where the spirit of the Lord is, there is liberty," is the apostolic reply. As Professor Bowne has said: "To pray about everything, in submission to God's will, would be both more human and more Christian than a scrupulous limitation of our prayer to what we might think permissible subjects of petition."

"Perfect love casteth out fear," the fear that is craven and nervous, the fear that hath torment; but the fear that is reverence, love perfectly preserves. So be not in bondage to any one posture in prayer, or to the use either of written or free prayers, but seek those circumstances of prayer which help your soul the most. Love will show the way, and will never lapse from good taste.

3. God is holy.

The emphasis of Jesus upon righteousness is all too frequently overlooked. He, the gentlest of prophets, has unveiled for us more vividly than any other the spotless dazzling whiteness of God's attire. Therefore He demands "truth in the inward parts."

It is of little use our praying unless we are first reconciled to our brother. The praying soul must be without hate and free of every impure desire. He must be utterly in earnest and really want that for which he pleads. The deeds we do, the life we lead, are part of our praying, for they affect the prevailing efficacy of our prayers. It is the pure in heart that see God. Thus in Christian prayer utter freedom is combined with perfect reverence. Thus, moreover, does the prayer of word tend to become the prayer of work, and an exquisite balance and proportion are obtained between the inner and the outer life.

Finally, the realization of God's holiness will serve to assure us of the justice and wisdom and goodness behind His refusal of our requests, and thus the sting of unanswered petition is extracted, or at least blunted. The intensity of God's love, which, crudely apprehended, might betray us into a lazy dependence on His provision, is seen to be balanced and filled out by His most marvelous strength, and we realize that love has its sterner side, which for love's sake must be satisfied. So we are led unto the supreme prayer, and kneel with our Saviour in Gethsemane, crying: "Nevertheless not my will but Thine be done!"

If we will quietly meditate upon this application of Christ's revelation of God to the practice of praying, we shall find that there is really no problem besetting the subject which is not met by accepting Jesus as the truth about God. If we practise prayer as He demands, we cannot fail to know Him, whom to know is life eternal, with personal knowledge.

To those who said to General Booth, "You go too fast," he answered with the bewildered question:

"What do you mean? I know no flying train that goes fast enough for me! Time is so precious that unless it can be spent in sleeping or working every minute of it is begrudged. My feeling, whenever I seat myself in a train, be the journey long or short, is, Now, engine-driver, do your best and fly away!"

A CHAPTER OF SUGGESTIONS.

The story is told of a young Congregational minister who was about to preach where the order of service called for the recitation of the Lord's Prayer in concert.

"Is it really necessary to do that?" he queried impatiently of a deacon.

"No," answered the deacon, "not if you have something better!"

When a committee called upon President Wilson just before the election he apologized to them for not being able to address them in his customary manner, without notes of any kind. As he unfolded the written address which he had prepared, he remarked:

"My father used to call a speech of this sort 'Cold Tongue.'"

Mr. Charles L. Huston of Coatesville, Pa., tells this story of how he was led to see the value of using superior binding in Testaments.

"I used to give cheap Testaments to the hobos and weary willies that came to my door. One day I had none of the cheap kind, and gave a very good edition to the man at the door. He took it, turned it over to get a good look at it, and then said: 'Why, that's good enough to keep!' They would probably toss the others over the fence after they had gone a few yards from the gate."

At a recent Church Congress (Episcopal) held at Rochester, N. Y., the following topics were on the program:

"Communication with the departed";

"The value of the Holy Communion as compared with other means of approach to God";

"Is capitalism a controlling influence in the church?"

"The pastoral office in the light of the ministry of healing";

"What is the judgment of the Christian conscience on the relation between the stronger and weaker nations?"

"A more effective Lent."

"To what extent does the consecration of a church building remove it from secular uses?"

The constitutional questions to be addressed to candidates for membership in the Presbyterian Church in the United States are as follows:

I. "Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure, and without hope, save in His sovereign mercy?"

II. "Do you believe in the Lord Jesus Christ as the Son of God and Saviour of sinners? and do you receive and rest upon Him alone for salvation as He is offered in the gospel?"

III. "Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to walk as becometh the followers of Christ, forsaking all sin and conforming your life to His teaching and example?"

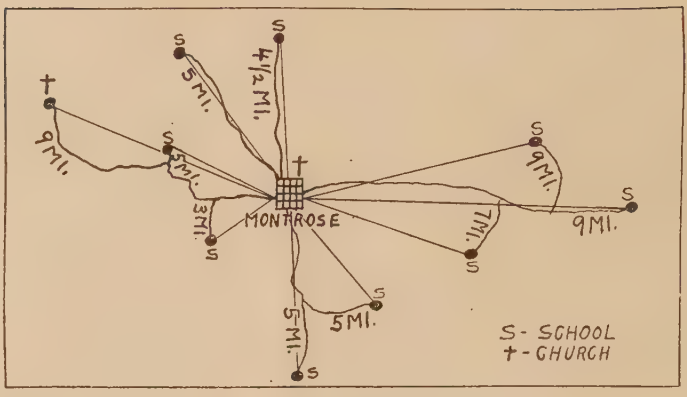
IV. "Do you submit yourself to the government and discipline of the church, and promise to study its purity and peace?"

Using the Bible.

A society called the Society of the Open Bible was formed in Whitefield, N. H., over a year ago. The plan is to keep the Bible open continuously in the home or office. Among results obtained are encouragement and help in memorizing verses, attracting the attention of children and callers who pause to read, and the constant influence for direct good or for restraint which the open pages radiate.

The Berean Band movement for Scripture memorizing has been organized in twenty-five states. With the rising tide of lawlessness and godlessness menacing the home, school, church and state, even non-Christian leaders are emphasizing the need of knowing the Bible as the only antidote to society's growing evils. The learning of one new verse a week is the chief requirement of the Berean plan. The 1921 lists of verses will be supplied, together with full information and other free literature, by the Berean Band, 153 Institute Place, Chicago, Ill.

A certain man came to the outside services day after day, and from his appearance and apparent sympathy the workers took it for granted that he was a Christian. One day he bought a Pocket League Testament from one of the helpers. The next



Large parish of the Montrose (Colorado) Congregational Church.

day for the first time he came to the noonday prayer meeting and said:

"I want to confess Christ. Yesterday I bought a Testament, and on looking it through I saw that decision blank on the back page and I thought, if you are ever going to accept Christ, do it now; so I did and put my name down."—V. V. Morgan.

Evangelistic Campaigns.

An All-Round-London Young Life Campaign was recently held in London, England, under the leadership of the Wood brothers, one of whom led the choir and the other preached. The campaign started with a couple of weeks' meetings in the immense Royal Albert Hall, after which meetings were held in various districts in the metropolis.

A progressive and coöperative plan of evangelism was tried in Portland, Oregon, last year by the Baptist churches under the leadership of the state superintendent of evangelism. The idea was derived from Marshal Foch's plan of attack, which has been called "the limited objective and the continuous offensive." When Foch took the offensive he kept it up continuously, striking at different points in succession along the line. In Portland during March and April last the churches conducted two-weeks meetings on an interlocking plan, services beginning in one church when they had reached the closing day in another church. By this plan the whole force of the denomination could be centered on each church successively.

Detroit experienced a revival last winter, under the leadership of Charles M. Alexander, which introduced a new plan of evangelism. The method was for each cooperating church to present pocket testaments free of cost to its members and Sunday school scholars on condition that they would carry these with them and read a chapter daily. They were urged in turn to present other testaments to the unsaved to win them to Christ, or to establish friends in Bible reading. Meetings in churches, schools, factories, the open air, everywhere, promoted the idea, which in turn warmed up Christians and stirred churches into new life. Numbers of conversions were the result of the prayer and effort generated.

Rural Extension Work.

Bible evangelism, conducted by Mr. R. M. Honeyman and assistant, is projected from the Montrose (Pa.) Bible Conference as extension work into remote and needy places where other workers are not likely to go.

A survey of the whole community is made under the auspices of the local committee. Homes and individuals are listed, systematic visitation is made from house to house, and the claims of the gospel presented to individuals. A Children's Bible Reading Circle is started by giving each child a copy of John's Gospel, and when they have read it through and recited certain texts to Sunday school teacher or pastor a copy of the New Testament is given them. Campaigns cover three Sundays and the intervening weeks, meetings being held every evening, with Bible studies four afternoons a week.

The "Larger Parish" plan of the Con-

Service car designed for religious and social work, Montrose, Colorado.

gregational Home Missionary Society is one by which live village churches are multiplying themselves throughout the countryside. Out-stations are established, and a regular circuit maintained,—Sunday schools, preaching appointments, etc. Membership in these stations may carry membership in the village church. Pastoral visitation is carried on, and other forms of social service.

The accompanying illustrations show the larger parish of Montrose, Colorado, with seven schoolhouses occupied, and one church. The equipment embraces a service car, with electric generator and movie machine. This reminds us of the facilities used by the Y. M. C. A. in France and Germany to reach soldiers in scattered units.

Sunday School Plans.

Wherever practicable, the children of the Sunday school should be given special training in singing. Even if not more than 10 per cent of the entire enrolment meets for practice, the improvement in singing will be distinctly marked. To have even a few who are prepared to help in singing new hymns is well worth the work involved.

In order to secure excellence in the musical service in the Sunday school, someone must give the matter thought and effort. In too many instances the singing seems to be left to luck. Good singing in the school depends upon good music, a good leader and practice. If the Sunday school is the most important department of the church, as we believe it to be, it is entitled to our best efforts that its efficiency may be raised to the maximum. In doing this, the musical service deserves and should have unremitting attention.—C. L. James.

We read in an exchange of a yearly service of dedication for Sunday school teachers, held in September, when about to begin the winter's work.

Seats are reserved for the teachers in the front of the church. The usual order of service may be followed, except for the special dedication features. The minister steps down from the pulpit, and the teachers stand in front of him. Words of dedication may be repeated together, or a brief address given, followed by prayer.

Such a service brings home to all who are present a sense of the high privilege and influence of Sunday school teaching, and awakens sympathy for this branch of church work.

A fruitful plan to awaken missionary interest in the Sunday school is to offer a reward for the best original missionary story, song or poem. This can be offered to the teachers or senior department scholars.

In a Sunday school where this was tried a most beautiful poem was written. It was so acceptable that it was printed, and hundreds of copies were sent broadcast. It also appeared in several of the church periodicals. No one can estimate how much good was really accomplished by this effort.

Besides the outward demonstration of missionary education in the Sunday school, there should be at all times a quiet work of promotion going on. Under this head might be suggested a well stocked library with up-to-date missionary books. There are plenty of such publications that in-

terest scholars of all ages. Then the free distribution of back numbers of missionary magazines, which most publishers will be glad to give away. An attractive monthly missionary envelope is also a good feature, a different colored envelope for each month. Print on these pictures of well-known missionary workers, Bible pictures, or appropriate quotations. The cuts can be borrowed or rented from any large lithograph firm or religious publishing house. By circulating the envelopes before missionary Sunday a large collection is usually the result. The treasurer should have a neat little card printed to be sent to each class or scholar, thanking them for any special effort they have made, so as to encourage them. The opposite condition should also be watched carefully, and the reason given why any classes are not keeping up the standard of their collections.

Always work for an increase in attendance and amount of missionary collections. A little money, a little time and a great deal of enthusiasm is the secret of success in this important work.—Wm. C. Roberts.

HINTS BY CHARLES M. ALEXANDER.*

Charles M. Alexander giving out Pocket Testaments at a meeting with the employees of the Maxwell Motor Car Company, when 263 joined the Pocket Testament League.

Don't be afraid to use old songs. Just because some of them have been worn threadbare here, don't think they have been out in the world. They may be new there, and even old songs can be made new by the way they are used and sung.

Take the one, "Tell Mother I'll Be There." That has led more men to Christ than any other one song I know of. While it doesn't give the gospel, it prepares the hearers for the gospel message. I had the teachers in a normal school call for that over and over again during some meetings. They were not any two-by-four men either, but big, thinking men in the school.

Don't be afraid of a song because you fear it may be considered sentimental. Strike for the hearts of people; don't bother so much about their heads.

Remember the outsider, too, in your choice of hymns. Don't always use the ones that only the Christians can enter into.

Remember that there is never a crowd without troubled hearts in it. Be sure of

* From an address at the Moody Bible Institute, Chicago.

that. Take a hymn like this one by Charles H. Gabriel, for instances:

Pray, pray, when things go wrong,
And gloomy fears around you throng;
Pray, pray, though your eyes grow dim;
Go with your troubles straight to Him;
Pray, pray, for God understands;
Have faith, leaving all in His dear hands!

When you begin to sing it they will be standing or sitting there, with heavy hearts and sad faces, but the singing of a hymn like this will bring a change. Look for it, watch their faces. They will go away looking rested, and before they go you will have made an opening for conversation by the words that have touched their hearts.

Asked what his method was in gaining command of an audience, Mr. Alexander told the following story:

A man came home from a state railway Y. M. C. A. convention, and was asked what he considered the best speech he had heard. He answered that it was not that of a regular speaker, but a fireman who got up and told his experience.

"I was converted two years ago," this man said, "and was converted from my shoes to my hat. I was a fireman on a locomotive, and old Bill . . . . was the engineer. He taught me how to fire in one lesson. He opened the fire box, told me to look down, and asked me what I saw. I told him I saw nothing but coal. He said: 'Look again.' I looked, and told him I saw a tiny flame. He said: 'That's it! Put the coal on the flame!'"

When I see somebody interested I forget everything but that one person, and talk to him as though there were just he and I in the place, and pretty soon the whole service is on fire.

The Miaos of the island of Hainan are moving toward Christ. At a recent communion service at Kachek two hundred and thirty-four were given the elements. "The chapel was packed to the doors on Sunday, about five hundred having assembled to see the first communion ever held in their community. As I spoke to them on the proofs and power of Christ's resurrection I could not help but compare the eager, attentive hearers with the indifferent, ignorant, idolatrous, superstitious, devil-ridden people we had found there *thirty months before.*

"Then there was no Christian chapel; now twelve chapels in twelve villages, and a brick church nearly finished. Then no one knew when Sunday came, for all days were alike; now over a thousand are keeping holy day. Then no prayers ascended to the true Father; now hundreds are praying daily. Then no music was known but the wild chant of the witch doctor; now even the children know many hymns by heart, and the evening and morning air is filled with sacred song. Then many wore charms, and all feared demons; now charms and even earrings have disappeared. Then the Bible was an unknown book; now hundreds own Testaments, Bibles and hymn-books, and are eagerly learning to read them. Then they had no hope and were living without God; now many are rejoicing in Christ, their living Lord."

The United States Steel Corporation (71 Broadway, New York) has issued in pamphlet form an address delivered before the Boston Ministers meeting by Rev. E. Victor Bigelow, minister of the South Church, Andover, Mass., entitled: "Mistakes of the Interchurch Steel Report."

Mr. Bigelow approaches the question from an entirely independent standpoint, and arraigns the Interchurch committee in no uncertain terms for (1) its blind espousal of the principle of collective bargaining, (2) its "simply absurd" offer to mediate the strike under the circumstances, (3) its assuming the functions of a prosecuting attorney when it was only a commission of inquiry, and (4) its ignoring the unjustifiable buccaneering practised by the A. F. of L. in its attack upon the Steel corporation. Facts damaging to the fairness and good judgment of the investigators are given to support these arraignments. "Such mistakes are deplorable, and if they bring shame and dishonor to us they should be repudiated for the sake of fairness. . . . . In the name of decency the Interchurch commission's report must be repudiated."

Rev. Milton S. Rees, D. D., is holding meetings at Chelsea, Mass., and begins in West Somerville, Mass., on February 27.

Rev. Len G. Broughton, D. D., is now pastor of the Grove Avenue Baptist Church of Richmond, Va.

EDITOR'S CORRESPONDENCE.

Is Dancing Wrong?

Having read the article in the November number of the RECORD under the caption "Is Dancing Wrong?" by Rev. M. G. Inghram, I am bound by my love and respect for the RECORD these many years to express my painful regret that such an article should have been given space in its volumes. Before I could pass that number on, as has been my custom, for the help of others I was compelled by loyalty to God's Book and trueness to conviction of right to sever the pages containing that article.

The work to which I consecrated my life when but eighteen years of age has so thoroughly disclosed the evils of the dance, "refined" and otherwise, I cannot understand how any Christian minister could be influenced to write or utter such sentiments to be sent abroad. Numberless cases have fallen victim to unspeakable sins through the temptations overpowering them through this so-called pleasurable pastime. Homes of refinement and culture have not escaped the shame, and some ministers' homes have hidden heartaches.

Then there is that other large company to consider of whom Jesus spoke, Matthew 5. 28, 29, beside all other passages relative thereto, and the subject of general and particular purity, yea, holiness without which no man can see God. We are commanded to avoid the very appearance of evil, and to keep our garments unspotted from the world.

After thirty-six years of experience among all classes I am convinced of the awful evils of the dance, which far outnumber "Benefits of the Dance." With respect to its deadly effect upon spiritual development, and the newborn, one needs but to follow our youth from the altars of Sunday school decision and elsewhere, expressing desire to be the good God's children, to find them carried out on this social tide. I painfully know whereof I speak. I pray that the dear RECORD will not weaken its influence for good, and lend thus its support to an evil already too prevalent. Rather may it throw out the life-line to those who are drifting on this tide out beyond the reach of those who are struggling with just such hindering sentiment as expressed by our reverend brother.—Mrs. M. E. McKinney, Pa.

A Northfield Conference in Japan.

We are privileged to print a private letter from Japan describing "a kind of Northfield conference, the first of its kind ever held there."

"Closely surrounded by a dense cedar grove, in which the Japanese nightingales and the preacher birds are trying to outdo each other with their songs, and the cicadas hum the whole day long, and the sound of rushing water in the hot spring below makes one wonder where all the water comes from and when it is going to stop,—here I sit in the 'cutest little Japanese house on the floor, and O, how I do want you to really get a picture of the Kirishima Conference in all its beauty and loveliness!

"Just a week ago today at six a.m. I started from Kagoshima with fifteen of the dearest girls,—girls from homes where the conservative ideals of the old Kagoshima aristocracy are closely guarded, girls some of whom had never been away from home and family over night. They made the prettiest, daintiest group in their light summer kimonas and gay summer sashes. The long walk up the mountain gave us a much coveted chance to get really acquainted. Miss Finlay and Mochikuki San had gone up the day before, so that all was in readiness when we arrived. How good that hot sulphur bath felt, and the warm dinner! Dr. Murata's sister, an old but very competent woman, came as our cook and general household manager, and my! how thankful we all are for her splendid help. She it was who planned and bought all the food, most of which had to be carried up from Kagoshima. Such a good manager was she that the food cost per day ran less than forty-five sen per person! When all arrived we made a family of twenty-two, and the girls took turns about helping with the preparation of the meals and the cleaning, so that the work end of the Conference was a burden to none.

"I think I told you that we were to have two little villas in the hills; one was Dr. Murata's, and the other I rented personally so that there would surely be enough room. This one we did not use except as a quiet place for prayer and preparation, or for rest. Now and then we held a meeting in this second house.

"The daily program ran as follows. Arose at five a.m. Sunrise prayers at six a.m., with a daily talk by Miss Finlay at this hour. Breakfast at seven-thirty, and Bible study from nine to ten by Mochikuki San. She gave a helpful series of talks on First Thessalonians. A ten-minute recess was followed by an hour given to discussion of social service problems. Then came dinner, and an afternoon nap. The rest of the time till supper at six was free for walks or talks or games. The sunset prayer meeting was my responsibility, and how I did love this hour!

"So much for the facts. It was a big success, despite the fact that none believed that it could be done, not even myself, although I had hoped and prayed much

that it might be a possibility. At times I almost gave up in despair when I saw the huge difficulties which must be overcome if the Kirishima Conference were to be a success.

"But the mere facts do not tell you what I want you to see. I want you to see girls from non-Christian homes living for the first time in a Christian atmosphere. I want you to see the Christian girls for the first time feeling their great responsibility for these friends. I want you to see the foreigners living on the floor with the girls, sharing their food, sharing their beds, and trying to share their ideas. I want you to hear the fervent prayers from lips which had never dared utter aloud a prayer before. I want you to hear the girls gladly accepting any duty which I might ask of them, whether it be to edit a magazine for the conference for the benefit of the unfortunate girls who couldn't get the consent of their parents to come, or to translate for me into Japanese poetry some English verse which I wanted to use in a talk. I want you to look down on the interesting discussions on friendship, on poetry, on Japanese customs and ideals. I want you to hear the fresh young voices singing hymns early and late. I want you to see the books which were scattered around on the floor in the afternoon as we lazily spent the hot part of the day. You will be surprised when I tell you that Walter Pater's 'Essays on the Renaissance' was there, 'The Marks of a World Christian,' 'Uncle Tom's Cabin,' and English hymn books, and none of these were brought to the hills by the foreign teachers.

"Then there was the 'Smith College Quarterly,' and the 'Atlantic,' and 'Letters to his friends' (Forbes Robinson), 'Walden,'—these were enjoyed not only by the foreigners but by the Japanese girls as well. I wonder if you can really see how very congenial the Japanese college girl is when she can appreciate and thoroughly enjoy books like these. Of the seven girls from Kagoshima now attending the Tokyo Union College (Christian) five were at the conference, and they gave so much to the other girls.

"Hayase San came clear across this island for two days of the conference, and we have been having a few days together in this tiny villa since the girls went down the mountain. It has been one of the happiest vacation times I have had in Japan, these days in the hills with the Japanese girls. Fusoka Murata, too, stayed after the others went down, and a few others, and we have had glorious mountain climbs, and interesting walks, and happy gossips all the week. It has been such fun just camping out with Hayase San, getting all our own meals after the simplest fashion, sleeping when we wanted to, and reading, writing and visiting.

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"We are surrounded indeed by a fairy-land forest of the densest cedar, into which we can glimpse from every side of the house. It is so black in the grove that one gets the full effect of the solemnity of the Garden of Gethsemane. One would think that we would be afraid to stay alone here in this spooky place, but instead its mystery is a never-ending source of joy.

"It is time to make the fire and prepare our simple dinner. Come and share it, won't you, please? You must of course sit on the floor,—there is no chair in the house,—you must drink your tea from a soup bowl, and perhaps stir up the sugar with a fork, but I know you won't mind when you see what fun it is."—(Miss) Azalia Emma Peete.

Dates to Remember.

Shrove Tuesday, February 8.
Ash Wednesday, February 9.
Day of Prayer for Missions, February 18.
Religious Book Week, March 13-20.
Palm Sunday, March 20.
Good Friday, March 25.
Easter Sunday, March 27.
Ascension Day, May 5.
Whitsunday, May 15.

Thank You!

Kindly find check inclosed for five dollars, for which send me copies of the January number, which has just come to hand. I will give them to pastors who do not get them.

This number is to me the best I have ever seen.—J. McG., Brooklyn, N. Y.

OUR BOOK TABLE.

Religious Consciousness (The), by James Bissett Pratt. Macmillan Co., New York. 488 pages. $3.50 net.

The psychology of religious experience is a subject which has come to the fore during our time, and books on different aspects of it have been pouring from the press. It is a field of study which has been largely occupied by American writers since William James, the greatest of them all, published his classic treatise. It is only right that confronted with another American book on the same lines of treatment a British reviewer should express gratitude for the contribution of American scholarship in this important direction.

Dr. Pratt's book makes one realize the extent of the debt which all students of religion owe to the painstaking efforts of scholars to collect and collate the essential facts of religious experience. The book before us is marked by a very careful discrimination. The author's aim is descriptive. He marshals the facts and does not attempt to fit them into any scheme of his own. In that it is in favorable contrast to a large number of books on religious psychology.

Taken as a description of the facts of religious experience the book is of great value, and it will be used widely by religious teachers of different schools of thought. Dr. Pratt deals with the religion of childhood and adolescence, with conversion and prayer, and one of the most valuable parts of the book is the concluding section on mysticism. In all these things he is a wise guide who is continually showing his readers new light upon old facts.

In a review of this kind it may not be out of place to note some of the dangers of the subject with which we are dealing.

Religion, like all the greatest things in human life, is an intensely personal thing. It eludes description. Try to fix it in cold and exact phrases, and the half of its meaning seems to have vanished. No one will ever come to a religious experience through a description of it. And the mischief is that there are so many people in the modern world who try to analyze an experience before they have had it.

Further, the attempt to look inside our own minds and hearts sometimes leads to the impression that what happens there is the thing of supreme importance. There is far too much of this introspective type of religion amongst us now, and it is not marked by any strength. The man who is always feeling his own pulse is not the healthy man. Religious vitality depends upon the appreciation and response to certain great objective facts. It is idle to talk, for example, about the effects of prayer on the strained and nervous mind (as Dr. Pratt points out,) unless the man who prays really believes that God hears and answers prayer. There are no effects at all unless the man who prays believes in the reality of the thing he is doing.

This is simple enough of course, but it is the simple things which need saying today. A large number of people are putting the cart before the horse, and trying to start on the path of religion by a study of the religious consciousness instead of by a study of religious truth. It leads them nowhere. No man falls in love by reading the most exact description of that blessed state, and no man comes to a religious experience if he starts with the description and analysis of that experience in others. Psychology is a later stage of reflection upon the facts. Under Dr. Pratt's guidance there is much that a man of experience can learn by reflection of that kind, but even so good a book as this could afford little idea of what religion is like to a man who knew nothing about it in his own experience.—Sidney M. Berry.

In a Class by Itself.

Music for Everybody, by Marshall Bartholomew and Robert Lawrence. Abingdon Press, New York. 120 pages. Illustrated. $1.

Even the title awakens a new vision. The authors know what they write about. Altogether the book is unique and extraordinary.

To promote and carry on community musical activities trained leaders are the first necessity, so chapters are devoted to their training and drilling. Then the question of community organization is discussed, the types of songs appropriate, with actual programs of meetings. The value of "sings" in industrial plants, in rural sections and in city neighborhoods is emphasized. Twenty pages of illustrations speak for themselves as to successful training classes, meetings indoors and outdoors, etc.

We know of no other book that contains so much sensible advice about singing, and how to use it en masse for the individual's pleasure and for neighborly good feeling.

Administrative Efficiency.

Church Finance and Social Ethics, by Francis John McConnell. Macmillan Co., New York. 130 pages. $1.50.

Bishop McConnell has seen the vision of the immense money power that will be placed in the hands of administrators of finances, who may go by the innocent title of secretaries, if or when the Protestant denominations are brought into organic or federated union. This has led him to do keen thinking upon the many points of contact of the organized church with material problems. Hence this closely reasoned, wide-embracing discussion of the church as owner, investor, employer, philanthropist, etc.

A far-seeing, statesmanlike volume, which bases its queries and suggestions about the future upon past and present facts, and which regards the church in the high light of the body of Christ, the incarnation of His spirit.

Community Programs for Coöperating Churches, edited by Roy B. Guild. Association Press, New York. Illustrated. 253 pages. $1.90.

Here is a handbook of organization. It is not an argument in behalf of church coöperation, but a report to the Cleveland convention of last June by eight commissions on how churches do and can coöperate in areas such as cities and counties. The members of the commissions were experts in their lines, and their reports are triumphs from their standpoints in setting forth the machinery of community organization, evangelism, social service, missions, religious publicity, etc.

For instance, the report on evangelism deals with evangelism through city, county and state councils; through the minister's message, laymen, the Pocket Testament League, family influence; with the crowd in streets and parks; in the industrial field; in social service; during Lent; through vocational evangelists (only 21 lines!); in colleges and universities. The point of view is that "the most notable advance made by the churches in the last three years has been the recognition of the fact that evangelistic work is more permanent when it is the result of leadership of the resident clergymen instead of that of strangers." "Evangelism is the whole church working to reach every individual in its community for Christ." It is gratifying to see the organizations back of this movement thus adopting what have been axioms in evangelistic circles for years.

The book represents the latest word in helpful suggestion regarding united church work, in which of course we all agree. As Dr. Speer said in an address he gave at the conference: "The movement of coöperation is absolutely undefeatable." Coöperative action is a necessity. What is further needed is to mix brains with "the orgy of energism we are passing through." He might have added, spiritual power in dependence upon God to fructify human efforts, however expert and well organized; for we somehow do forget that commissions and conferences and organizations can never be more than means to one end, the gracious work of the Holy Spirit.

Cradle Roll of the Church School (The), by Lucy Stock Chapin. Pilgrim Press, Boston. 106 pages, with frontispiece. $1.25.

A plea and a program for the church to reach out to the babies in its fold, and provide efficiently for their religious nurture. The latest ways and means for working are suggested. Of course the mothers are not overlooked. Cradle Roll workers and mothers will find it a most helpful manual.

Good American Vacation Lessons (The), by Frances Weld Danielson and Wilhelmina Stooker. Pilgrim Press, Boston. 105 pages. $1.

A code of morals embracing self-control, duty, kindness, etc., is elaborated in eleven lessons which form the nucleus of "Good American" programs for two groups, the primary for children under nine and the junior for those aged nine to twelve. These programs are for use during the summer vacation, and each is complete in itself.

Harnessing the Man-Power of the Church, by F. L. Slaymaker. F. H. Revell Co., New York. 84 pages. $1.

The secretary of the Laymen's Missionary Movement of the Presbyterian church has written a compact, businesslike book on the need of waking up the men of the church and setting them to work. Workable plans and programs are given. The author shows an aggressive spirit and large, true vision.

Malden Survey (The), compiled by Walter S. Athearn. George H. Doran Co., New York. Illustrated. 213 pages. $2.50 net.

A useful result of the super-organization methods operated by the Interchurch Movement.

The seventeen churches of Malden, Mass., were carefully examined, measured and photographed, with strict impartiality. Every feature of every church,—every good point and bad point,—was considered and evaluated on a score card under five separate heads: site (location, drainage, size, form, internal structure, and decoration); service system (heating, ventilation, lighting, fire protection, cleaning system, water supply); church rooms (auditorium, small assembly rooms, parlor, office, pastor's study); religious school rooms (assembly rooms, class rooms, cloak rooms); community service rooms (rooms for recreation and athletics, library, dining room, kitchen). Crooked stairways and fine corridors, dark halls and pleasant class rooms, insufficient lighting, lovely decorations, lack of exits,—all are shown in pictures exactly as found.

The book is therefore invaluable to building committees and architects. Much good might further result if you took this book and sized up your own church building to ascertain its good and bad, its proper and dangerous features. It also directs attention to the newer forms of community service which many churches are undertaking, and indeed gives the best thought of the day regarding the physical equipment of the church and its tributary buildings.

Methods of Church School Administration, by Howard James Gee. F. H. Revell Co., New York. 117 pages. $1 net.

This is a text book for community schools and international and state schools of Sunday school methods. Mr. Gee was formerly instructor in church school administration work, and in addition to this was for five years superintendent of the First Presbyterian Church School, East Orange, N. J. His book consequently combines both theory and practice. Loyalty to the Scriptures, to the church and its pastor, and (best of all) to Christ, is never lost sight of in the discussion of ways and means.

The nineteen chapters consider the relations and duties of all kinds of officers, teachers, and committees. The author keeps in mind not alone the large school,—though it is well to say that such schools can perhaps take advantage most easily of the many practical administrative methods suggested,—but smaller schools will find the plans suggested sound.

Questions for class discussion, suggested projects, and a list of books for reading and further study, appear at the end of each chapter, and add to the value of the book for the class room and for the general reader.—T. C.

My First Communion, by Hugh T. Kerr. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. 61 pages. 50 cents net.

A most helpful book, in dainty white dress, for a pastor to place in the hands of a person upon joining the church and taking the first communion.

It gives the prescribed forms of service of the Presbyterian church for the administration of baptism and reception to the Lord's Supper, and also devotes chapters to the meaning of the communion, what it means to be a Christian, to confess Christ, and to be a church member. Growth and loyalty in the Christian life, and temptation, are also given chapters.

An inspiring, evangelical tone pervades the book. Happy the individual who lives up to its teachings!

Questions on Community Problems, prepared by Research Workers of the Student and Industrial Committees, National Board of Young Women's Christian Association. Womans Press, New York. 10 pages. 15 cents.

Intended to serve as a guide for those who wish to study their local communities.—E. C. L.

Sunday School between Sundays (The), by E. C. Knapp. F. H. Revell Co., New York. 143 pages. $1.25.

Mr. Knapp applies to the Sunday school the best ideas about entertaining and helpfully occupying young people throughout the week, both as a school (as in picnics and outings, parades and athletics) and as classes, indoors and outdoors, summer and winter. Gardening, missionary dramatics, earning and raising money, and a score of other useful activities are proposed. A hundred things done by a hundred adult Bible classes is a most suggestive list.

It is an ambitious but entirely proper program for a Sunday school to adopt, to keep in touch with its scholars seven days a week. Here are ideas. Put flesh and blood behind them!

Efficient Leadership.

American Leaders, by Mabel Ansley Murphy. Union Press, Philadelphia. Illustrated. 194 pages. $1.25 net; by mail $1.35.

Greathearted Women, by Mabel Ansley Murphy. Union Press, Philadelphia. Illustrated. 164 pages. $1.25 net; by mail $1.35.

Those who anxiously search the book counters for gifts suitable for boys and girls who have reached the earnest period of youth, and who are questioning life for its meaning to them, may find in these two excellent books of brief biography by Mrs. Mabel Ansley Murphy solution for their problem. Mrs. Murphy brings to her task experience as a teacher both in day school and Sunday school, and has a clear and pleasant style of story-telling. "American Leaders" contains sketches of twenty men, from William Penn to Theodore Roosevelt, illustrating the character and service that have made our country great. Presidents of the United States (Washington, Jefferson, Monroe, Lincoln, Roosevelt), pathfinders (Clark, Lewis, Fremont), statesmen (Webster, Clay, Henry, Hamilton), reformers (Garrison, Greeley), and several other men of mark are portrayed in the brief chapters.

"Greathearted Women" has a similar array of influential women from English as well as American life, from Lucretia Mott to Alice Freeman Palmer. It is a happy thing for any girl to make these brave and womanly women her friends, and to enter into the varied experiences of their useful lives.—L. M. N.

Children's Great Texts of the Bible (The), edited by James Hastings. Vol. I. Genesis to Joshua, 327 pages; Vol. II. Judges to Job, 332 pages; Vol. III. Psalms to Isaiah, 324 pages. Chas. Scribner's Sons, New York. Each volume $3.25. Set of six, $15.

We ask nothing better in the way of sermons to children than the contents of these volumes. Open them at any page, and you yourself will read with the greatest interest.

The plan is to take an appropriate text, and introduce and illustrate and apply it in four or five pages. The texts are in progressive order, beginning with "In the Beginning." Thirty-five in volume I are from Genesis, twenty from Exodus, one from Leviticus (19. 6), six from Numbers, eight from Deuteronomy, and four from Joshua.

The sermons are fresh and original, and never childish. A few have appeared in the "Expository Times," where they proved their worth. They can be read to children as they stand, or used by way of suggestion for spoken sermons. In the latter case, almost any one will be helped to become an interesting and instructive speaker to the young.

Contending for the Faith, by Leander S. Keyser. George H. Doran Co., New York. 351 pages. $3 net.

A popular and vigorous defence of conservative positions in Old Testament criticism and theology. The difficulties in the theories of the rationalistic critics are pointed out, and the authority, historicity and ethical value of the Old Testament are strongly maintained.

What an uncomfortable dilemma, by the way, must a man be in who chooses as his life-work to be a professor of Old Testament literature in a Christian seminary, and yet believes that the God of Israel is a clan-god or national deity, "an ardent partisan on behalf of his clients when they are loyal, and destructively resentful when they pay homage to rival deities."

Dr. Keyser's argument is plain and untechnical, but weighty and valuable. When he comes in the later chapters to speak of scientific theories we agree with him that "evolution" is a vague and elastic term, that the evolution theory does scant justice to the element of fixity in nature, and that when exalted into a theory of the universe which leaves God out of account it is wholly untenable. We are not as sure, however, as Dr. Keyser is that "the term 'theistic evolution' is a misnomer,—in fact, a contradiction."

There is a full and valuable bibliography of recent standard books on apologetics on the conservative side.—W. H. J.

Disease and Remedy of Sin (The), by W. Mackintosh Mackay. Geo. H. Doran Co., New York. 308 pages. $2.50 net.

Dr. Mackay, formerly a fellow in philosophy in the University of Chicago, is well known both as a physician and a clergyman, and he has brought his medical knowledge and especially the terminology of medicine to bear upon the diseases of the soul in a most remarkable and suggestive way. We have had for a long time no such careful analysis of sin as a sickness of the soul, its symptoms and the source and secret of its cure, as Dr. Mackay has given us. He has followed consistently and with really great ingenuity the physician's method through the whole of the book. He writes of the symptoms of sin, the sources of soul-sickness, of diseases of the flesh, the heart and the spirit, of the remedies for sin through preventive spiritual medicine (by which he means spiritual nurture,) and conversion (which is the release of new healing forces and the organization of life around new centers of spiritual help), the remedy of the cross, spiritual convalescence, the healing of the sanctuary, prayer and the holy communion as medicine of the soul, spiritual surgery, and the divine surgery of pain.

He is familiar with philosophy and modern psychology as these bear upon the subject, and out of very wide biographical reading he supplies numerous concrete illustrations of the points which he is trying to make. In his analysis of sin and its forms he has the insight and scope of Dante. As he dwells upon the remedies he is at once evangelical, sound, suggestive. The first half of the book is pretty stern reading because it deals so fearlessly, so searchingly with stern and unhappy facts, but there is a clear and saving light in all the latter part of it.

It is an unusual book, and like medical books it might in the hands of a too impressionable layman produce depression and undue self-analysis, but it is a wise corrective for a time which takes its own faults all too easily, and is in sore danger of leaving out, in its dealing with human problems, the one fact which complicates pretty much every problem and creates most of them,—just the sheer fact of sin. It is especially full of suggestions for the preacher, rich in topics for devotional meetings and Sunday sermons, and, to repeat, especially suggestive in its approaches. It is likely to become a classic in its own particular region, and to remain for a long time an authoritative voice. There is a kind of finality about it. It will not soon be displaced.—G. G. A.

Enchanted Garden (The): Stories from Genesis Retold for Young Folk, by Alexander R. Gordon. George H. Doran Co., New York. 159 pages. $1.50 net.

The gifted author has certainly achieved his object,—to tell the story of Genesis in a way to attract and instruct children. One by one the incidents are related in the language of today, and the leading lessons developed and illustrated. Every chapter swings around naturally to God or Jesus Christ before it closes,—a sure proof of the personal evangelical sense of the author.

You can read this book to your children, or use it as a model to follow in preaching.

Guiding Girls to Christian Womanhood, by A. H. McKinney. F. H. Revell Co., New York. 215 pages. $1.50.

Dr. McKinney has courage to write a book like this about girls, but he has the heart and knowledge to justify him. Chapter by chapter he discusses the stages and tendencies a girl passes through mentally, socially, spiritually, and in a reserved degree physically, in adolescence, in "Giggle Hollow," in the boy-crazy period, in the period of criticism and doubt.

The author is well fitted by personal experience to handle the topic, and he supports himself with numerous quotations from other masters in this field. His style is anecdotal, and fine spirit and broad sympathy and good sense are shown.

A parent is apt to confine his study to his own child. It takes a student of child nature at large to discover general principles of training and character building, and how those principles should or should not be applied to different individuals.

Highway to Leadership (The), by Margaret Slattery. Pilgrim Press, Boston. 143 pages. $1.50.

Miss Slattery reveals the qualities of leadership in her treatment of this subject. Leadership is impossible, she says, without some knowledge and the hunger for more, an abandon of self-effacing consecration to the purpose in view, and a real passion for the goal. Granted these, the rest is the training and development of eyes that see, ears that hear, heart that feels, mind that interprets, practice that prepares, courage that faces facts, patience that teaches, will that persists, and that confidence that dares to dream, whether in the material or spiritual realm.

The book is not a dry text book on how to go about training and developing the individual, but an appealing presentation of the above ideals, which are set forth with a wealth of illustration and a devout background.

Jesus' Principles of Living, by Charles Foster Kent and Jeremiah Whipple Jenks. Charles Scribner's Sons, New York. 149 pages. $1.25.

An endeavor to throw the light of our Lord's principles of living upon current vital questions in all lands, including the relation of God and man, truthfulness and sincerity, personal responsibility, the value and use of wealth, the duties of citizens, and similar topics. Jesus is magnified as the real discoverer of the individual, the world's greatest social psychologist, the supreme interpreter of God, the complete harmonizer of man with God—on naturalistic grounds.

Neighboring New Americans, by Mary Clark Barnes. F. H. Revell Co., New York. 68 pages. 75 cents net.

A little handbook on the important problem of Americanization, full of good and practical suggestions. A plea for spiritual values in this form of education is timely, for we have seen, as the author says, "the bankruptcy which results from neglect of spiritual values." She pleads for a neighborliness on the part of Americans towards these strangers, and the value of the work with individuals.

To realize this ideal it is likely that many Americans will have to be truly Americanized.

There is a valuable bibliography at the close of the book.—J. H. C.

Personal Evangelism among Students, by George Stewart, Jr., and Henry B. Wright. Association Press, New York. 96 pages. $1.

The guiding principles, through the practice of friendship, of this most important form of Christian service are elucidated in part I of this most suggestive and helpful little book, The goal at which to aim is pointed out, and the purpose with which to work is defined. The character of the student field as exemplified by different specific types of men needing Christian direction is then shown. That pacifism is among the "fallacies of the collective student mind," exhibited in the army group, some of us may be allowed to doubt. However, the student's psychology is thoroughly analyzed, and the most appropriate means of healing sinsick symptoms in his life wisely suggested, as is the best method for their application.

If the book seems primarily written to be of help to the Christian college student in dealing with the non-Christian, or for the college Y. M. C. A. secretary in his work, yet it would be suggestive to ministers or laymen in meeting the problems in their personal work also. Any Christian worker will find it most stimulating and encouraging.—N. C. W.

Spiritual Voices in Modern Literature, by Trevor H. Davies. George H. Doran Co., New York. 312 pages. $2.50 net.

Illustrations are like windows to let light in upon a subject. There are few sermons that are not bettered by choice illustrations.

Dr. Davies of the Metropolitan Church, Toronto, took ten masterpieces of modern literature for the series of lectures contained in this absorbing volume, each illustrating and enforcing some one or more spiritual truths, thus:

Thompson: "The Hound of Heaven." An epic of the love that will not let us go;

Ibsen: "Peer Gynt." The ignominy of half-heartedness;

Ruskin: "The Seven Lamps of Architecture." A proclamation of the laws of life;

Tennyson: "In Memoriam." A poet's plea for faith;

"The Letters of James Smeatham." The use of imagination in religion;

Wordsworth: "Ode to Duty." Freedom and restraint;

Morley: "Life of Gladstone." The creative power of the Christian faith;

Browning: "Saul." The heart's cry for Jesus Christ;

Hawthorne: "The Scarlet Letter." The fact of sin;

Masefield: "The Everlasting Mercy." The fact of conversion.

These lectures are models of this form of preaching. And it does not require an audience of college-bred men and women to understand and enjoy and profit by these uplifting literary illustrations of Scripture facts and teachings.

Strategy of Life (The), by Arthur Porritt. F. H. Revell Co., New York. 156 pages. $1 net.

In the words of Dr. Jowett in his introduction, "Here we have practical guidance in the essential secrets."

Mr. Porritt has written a book especially helpful to young men and older boys. The twenty-three little essays are stimulating and religious in the best sense of the word. They show a knowledge of literature, an eye opened to the events of daily life, and an appreciation of currents and tendencies, rather than of facts and dates, which go to make history. It is a good book to put in a young man's hand and it will be found helpful to those who speak to audiences of young men, or to those who, in the relationships of life, talk with young men face to face and heart to heart.—H. P.

Approaches Towards Church Unity. Edited by Newman Smyth and Williston Walker. Yale University Press, New Haven, Conn. Cloth. 170 pages. $1.25.

The writers who find a place in this volume are not advocating any particular plan of church unity, but do attempt to bring before us in a large way the fundamental principles which underlie the whole idea of unity.

Prof. Walker, who is perhaps the leading teacher of church history in this country, treats the early development of church officers. He shows that Clement was not correct in assuming "apostolical succession," and that Ignatius had no thought of any such thing. His conclusion is that there is no period which can be pointed out as a model of Christian institutions, but that, on the contrary, there was constant adaptation to new conditions. The question naturally follows whether it is not true that Christian institutions never will have a final form, but that the divine life which seeks expression through the church will forever clothe itself in forms fitted to the needs of the age.

Dr. Smyth, out of the richness of his scientific studies, offers some interesting biological analogies to show that "life is a good digester of incompatibles" and that therefore the marked differences between churches may be capable of assimilation. Dr. Raymond Calkins of Cambridge, Mass., contributes two pages.

In the latter part of the book Dr. Smyth collects historical materials covering conferences between Roman Catholics and Protestants in the seventeenth century and early movements for reunion of Protestant churches. In an appendix we have a statement of some plans which have been set forth in recent years, including the Lambeth Quadrilateral, the proposal for a world conference on faith and order, the interim statements of a joint Anglican and Nonconformist committee, the proposals for an approach toward unity by a conference of Episcopalians and Congregationalists, and the proposals for organic unity initiated by the General Assembly of the Presbyterian Church.

The discussion of principles involved and the materials presented probably cannot be duplicated elsewhere.—E. C. L.

Conscience and Concessions (The): How May the Individual Become Related to the Many? by Alfred Williams Anthony. F. H. Revell Co., New York. 270 pages. $1.50 net.

"People who work together, rather than those who debate together, become united." This statement of Dr. Anthony's gives the key-note of his book, which discusses principles of coöperation in their social and religious aspects. He has much to say about church unity, and would stress unity in work rather than unity in belief.

He has it in for the old doctrines, especially the doctrine of total depravity, saying: "That man whom we call 'murderer' is not properly speaking a murderer; he has murdered only once, etc."

An advocate of church unity, he has some acute remarks about the dangers of union movements. A few men usurp power, lord it over the heritage, and spend money extravagantly. Then commissions of a few men, at third or fourth remove from the parent churches, claim to speak *ex cathedra* for "thirty millions of Christians" upon the international and social questions of the day.

Sometimes Dr. Anthony drops into the style of the Chautauqua lecturer, as when he pens the sentence: "The materialism and commercialism which now seem so largely to dominate society, and even to have crept into the councils of the church, will in the not distant future be curbed and restrained by the growing spirit of altruistic brotherhood."—W. H. J.

Voice of the Negro (The), by Robert T. Kerlin. E. P. Dutton & Co., New York. Frontispiece. 188 pages. $2.50.

This volume consists entirely of extracts from the negro press, collected during a period of four months immediately succeeding the Washington riot. It will be news to most of us that the negroes of America support two dailies, a dozen magazines and nearly three hundred weeklies. From these publications Prof. Kerlin has listened to the voice of the negro, and what he says and how he says it is set forth in this volume. To all who wish to do justly this book will be a valuable help, for it tells how the negro feels and what he hopes. We have listened too much to what white men tell us about negroes. It is surely time for us to hear what the negro has to say about himself. This book is that voice.—H. P.

BOOKLETS RECEIVED.

Tongues, Signs and Visions, Not God's Order for Today, by A. E. Bishop. Bible Institute Colportage Association, Chicago. 24 pages. 15 cents.

A positive statement, everything based on Scripture. Unreservedly commended by Dr. Scofield.

Problems of the Christian College Student, by J. A. Morris Kimber. Sunday School Times Co., Philadelphia. 28 pages. 25 cents.

The author's position will be challenged at many points as he discusses "What college shall a Christian go to?" "What organizations shall he join?" "Shall he go in for college dramatics?" "What recreations are right for a Christian student?" There is great need of these questions being honestly faced, and a straightforward Christian attitude adopted and lived up to. It would help to brace up the Christian atmosphere of many a school and college.

A Religious Revolution, and its Consequences.
The Inspiration of the Holy Scriptures.
The Social Gospel.
The Modernist View of Missions.
What Ails our Colleges and Seminaries?

A new series of neat-appearing sixteen-page pamphlets by John Horsch, designed to give up-to-date information concerning liberalism, or the new theology: its true character, its destructive tendencies, its unreasonableness. The author's attitude

is, No compromise. He considers that the only way of dealing properly with the matter is to call a spade a spade. He quotes from recent books, etc., to make and prove his points, and is evidently well prepared to handle his side of the issue.

Each 15 cents. Published by the Fundamental Truth Depot, Scottdale, Pa.

BOOKS RECEIVED.

American Colleges and Universities in the Great War (The), by Charles Franklin Thwing. Macmillan Co., New York. 276 pages. $3.

Book of Job (The): Its Origin, Growth and Interpretation, by Morris Jastrow, Jr. J. B. Lippincott Co., Philadelphia. Frontispiece, 369 pages. $4.

Faith, Works and Grace, by Arthur Chandler. Macmillan Co., New York. 94 pages.

Glory of Going On (The), and Other Life Studies, by Elwin Lincoln House. F. H. Revell Co., New York. 256 pages. $1.75.

Gospel of Matthew (The), by Charles R. Erdman. Westminster Press, Philadelphia. 224 pages. $1 net.

How to Pray, by Charles Lewis Slattery. Macmillan Co., New York. 130 pages. $1.50.

International Critical Commentary (The): The Epistle to the Galatians, by Ernest De Witt Burton. Charles Scribner's Sons, New York. 541 pages. $4.50 net.

International Critical Commentary (The): The Revelation of St. John, by R. H. Charles. Vol. I, 373 pages; Vol. II, 497 pages. Charles Scribner's Sons, New York. $9 net.

In the Prison Camps of Germany, by Conrad Hoffman. Association Press, New York. Illustrated, 279 pages. $4.

Is Hell Eternal? or, Will God's Plan Fail? by Charles H. Pridgeon. Funk & Wagnalls Co., New York. 333 pages. $1.75 net.

Ladder of Meditation and Devotion (A), by A. Henderson. Macmillan Co., New York. Frontispiece, 178 pages.

An English vicar tells in the opening chapter what meditation is, and how it may be practised. Thirty brief meditations on Scriptural topics follow, rather inclined to a Romanist style of adoration, noticeably so in the case of the "Sacred Heart."

Life Story of C. I. Scofield (The), by Charles Gallaudet Trumbull. Oxford University Press, New York. Illustrated, 138 pages. $2.50.

New England in the Life of the World, by Howard A. Bridgman. Pilgrim Press, Boston. Illustrated, 395 pages. $4.

Old Testament in the Life of Today (The), by John A. Rice. Macmillan Co., New York. 320 pages. $3.

Passing Legions (The), by George Buchanan Fife. Macmillan Co., New York. Illustrated, 369 pages. $2.

People's Life of Christ (A), by J. Paterson-Smyth. F. H. Revell Co., New York. Frontispiece, 505 pages. $3.50.

Personal Recollections of Andrew Carnegie, by Frederick Lynch. F. H. Revell Co., New York. Frontispiece, 184 pages. $1.50.

Quiet Talks about Life After Death, by S. D. Gordon. F. H. Revell Co., New York. 197 pages. $1.25.

Readings and Prayers for Household Use, by Mildmay F. Hall. Macmillan Co., New York. 203 pages.

A new kind of material for family prayers for a year. For each day there are suggested a Scripture portion and a psalm, also general and special prayers from the Episcopal prayerbook and other sources. More prayers and collects, and three pages of selections from the Apocrypha are given in an appendix.

Religion of a Layman (The), by Charles R. Brown. Macmillan Co., New York. 84 pages. $1.25.

Spiritism and the Fallen Angels, by James M. Gray. F. H. Revell Co., New York. 148 pages. $1.25.

Story of Abraham As Told by Isaac (The), by Edward Leigh Pell. F. H. Revell Co., New York. Illustrated, 61 pages. 50 cents.

Story of Paul As Told by Himself (The), by Edward Leigh Pell. F. H. Revell Co., New York. Illustrated, 66 pages. 50 cents.

Taft Papers on the League of Nations, edited by Theodore Marburg and Horace E. Flack. Macmillan Co., New York. 340 pages. $4.50.

Troop "One" of the Labrador, by Dillon Wallace. F. H. Revell Co., New York. Illustrated, 234 pages. $1.75.

What and Where Is God? by Richard La Rue Swain. Macmillan Co., New York. 255 pages. $2.50.

With the Doughboy in France, by Edward Hungerford. Macmillan Co., New York. Illustrated, 291 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Next Month.

Dead to Sin, by Geo. H. C. Macgregor.

What the Cross is Telling, by Rev. Harris E. Kirk, D. D.

Christ the Gatherer, by Rev. J. D. Jones, M. A.

The Parable of the Sower, by Rev. Thomas Yates.

The Power of His Resurrection.

Prof. Godet on "Getting Together," by Ernest Gordon.

The American McAll Association (13 East 53rd Street, New York) has issued an appeal for thousands of French orphans who are destitute, without proper clothing, and with only such homes as can be provided by the aid of the Christian people of America. Thirty-six dollars a year, added to the twenty cents a day allowed by the French government, will support a child in its widowed mother's home.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15242..	$ 6 00	15253..	$ 5 00	15265..	$ 25
15243..	1 50	15254..	4 00	15266..	2 00
15244..	2 00	15255..	2 00	15267..	10 00
15245..	3 00	15256..	1 00	15268..	10 00
15246..	5 00	15257..	1 00	15269..	1 00
15247..	10 00	15258..	2 00	15270..	3 00
15248..	10 00	15259..	2 00	15271..	1 30
15249..	5 00	15260..	2 00		
15251..	2 00	15262..	10 00		$114 05
15252..	3 00	15263..	10 00		

Through the advantages of your free list for missionaries I have been receiving the Record of Christian Work for some time, and I find it a real spiritual help.

If I may make special mention of the different sections of the paper I would like to say that I derive much help from the news of Christian work being done elsewhere. It is so encouraging. But Dr. Gardner's Bible Notes for Daily Devotions are simply wonderful.—John Takle, 24 years a missionary in Bengal.

Receipts, Nov. 20 to Dec. 20.

India's Child Widows (Pandita Ramabai's Work).

15250 .....$ 5 00

Near East Relief, by Dr. F. G. Coan.

15261 .....$ 5 00

Near East Relief Fund.

15264 .....$30 00

THOUGHTS FOR THE QUIET HOUR.

FEBRUARY, 1921.

Tuesday, 1st. *Jesus . . . . shall . . . . come. Acts 1. 11.*

That song started on Mount Olivet. That song the church took up, and rang it out in the early periods. And that same song the believer should ring out confidently, for the days of the Master's greatest triumph are in the future, and not in the past. It is our golden age yet to come.—A. F. Schauffler.

Wednesday, 2nd. *The Lord shall preserve thy going out and thy coming in. Psalm 121. 8.*

God's blessing does not desert us upon the threshold and send us forth alone to our alluring or repellent tasks. Our Lord is with us at the beginning and at the ending, and also between the beginning and the ending, even all along the road. Having loved His own, He loved them unto the end. —J. H. Jowett.

Thursday, 3rd. *The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted; . . . . to comfort all that mourn. Isaiah 61. 1, 2.*

Did you never notice the knowledge Christ has of men's needs? You cannot walk about with Him for an hour without finding the halt and the maimed and the blind following Him. Their hurts attracted Him.—Harris E. Kirk.

Friday, 4th. *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Matthew 25. 40.*

It is the voice of the Master, and its accents are penetrating and sweet. And among the jewels which sparkle in that "Inasmuch" none shines more brightly than this: "Sick, and ye visited Me."—Margaret Sangster.

Saturday, 5th.* *Cast thy burden upon the Lord. Psalm 55. 22.*

There's not a burden that cannot be taken away by Jesus Christ, if we will come to Him. You know how they did when He was on earth. Well, He is the same yesterday, and today, and forever. He is the unchangeable Christ, and He knows how to cure distress today as ever. If we will only come to Him with our burdens and troubles, He will hear our cry.—D. L. Moody.

Sunday, 6th. *God hath . . . . called us . . . . unto holiness, ... who hath also given unto us His Holy Spirit. 1 Thessalonians 4. 7, 8.*

The influence of a holy life is our greatest contribution to the salvation and blessing of the world.—F. B. Meyer.

Monday, 7th. *If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. John 14. 23.*

Our renewed hearts the home of the Father and the Son! How wonderful! O God, strengthen our minds to believe the wondrous truths revealed in Thy holy Word!—Henry Varley.

Tuesday, 8th. *Study to shew thyself approved unto God, a workman that needeth not to be ashamed. 2 Timothy 2. 15.*

One of our Japanese educators was asked how he became a Christian. His simple reply was: "The daily life of my father, who found Christ."—John Timothy Stone.

* Mr. D. L. Moody born, 1837.

WEDNESDAY, 9th. *Thou, O God, hast proved us; Thou hast tried us, as silver is tried. . . . . But Thou broughtest us out into a wealthy place. Psalm 66. 10, 12.*

Your life and mine will have to be tested in the light of God's presence, and the fire of God's holiness will play upon our life work. Do we remember this, and live as we would like to have lived when we stand in the presence of God?—G. H. C. Macgregor.

THURSDAY, 10th. *Thou wilt keep him in perfect peace whose mind is stayed on Thee. Isaiah 26. 3.*

To the soul which is at peace with God every leaf has a deeper green. To the heart that is out of touch with God, that has not forgiven someone else, that is itself unforgiven, all the beauty of nature, all the beauty of the universe, all the beauty of the love of friends shines in vain.—G. A. Johnston Ross.

FRIDAY, 11th. *Behold, I stand. Revelation 3. 20.*

He stands, not sits. Jesus Christ the Son of God never sits on anything less than a throne. He is not going to sit on your doorstep, but He wants you to give Him a seat, and that seat to be a throne, and that throne in your heart.—Samuel Chadwick.

SATURDAY, 12th. *The Lord is my shepherd; I shall not want. Psalm 23. 1.*

With me, the Lord; beneath me, the green pastures; beside me, the still waters; around me, mine enemy; after me, goodness and mercy; beyond me, the house of the Lord forever!—Charles Inglis.

SUNDAY, 13th. *Your life is hid with Christ in God. Colossians 3. 3.*

Life in Christ makes a great difference to others. Christ then will become the center of every sermon we preach, the heart of every Sunday school lesson, the burden of every conversation. When we speak to a man about his soul, it will be Jesus in us, Jesus through us, winning that soul to Himself.—T. R. O'Meara.

MONDAY, 14th. *Jesus of Nazareth . . . . went about doing good. Acts 10. 38.*

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
—J. G. Whittier.

TUESDAY, 15th. *Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5. 48.*

God wants us to be perfect. The standard He sets is faultless. The goal of the divine purpose is not a discord, but a harmony. It is not a defeat, but a victory. It is not a blemish, but perfection.—J. D. Jones.

WEDNESDAY, 16th. *The Lamb of God, which taketh away the sin of the world. John 1. 29.*

God cannot overlook sin. Do not be deceived at this point. When God forgives He forgets, but He only forgives for Jesus' sake, and it is the blood of Jesus Christ His Son that cleanseth us from all sin. He is the Lamb of God, which taketh away the sin of the world. Here then gazing upon the cross of Christ we should see in unclouded clearness the holiness of God. —D. H. Rolston.

THURSDAY, 17th. *Your sins have hid His face from you, that He will not hear. Isaiah 59. 2.*

The sins of the Christian grieve Christ. They injure His cause. Are we willing to bring reproach on that dear name? We may sing "Sweetest name on mortal tongue," but if our misdeeds cover the name with shame the song slanders Christ. We may say that we would die for Him, but what He asks is that we live for Him. Living is less hazardous, but really more heroic.—James I. Vance.

FRIDAY, 18th. *This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. John 17. 3.*

Why do not God's people know their God? For this reason, they take anything rather than God,—ministers, and preaching, and books, and prayers, and work, and effort,—any exertion of human nature,—instead of waiting until God reveals Himself.—Andrew Murray.

SATURDAY, 19th. *I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Galatians 2. 20.*

The man who lives in God knows no life except the life of God.—Phillips Brooks.

SUNDAY, 20th. *Consecrate yourselves today to the Lord, ... that He may bestow upon you a blessing this day. Exodus 32. 29.*

We need to get this matter of consecration down out of cloudland into the region of actual, common daily living. We sing about it, and pray for it, and talk of it in our religious meetings, ofttimes in glowing mood. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations and sorrows, and that falters not in obedience, fidelity or submission, but follows Christ with love and joy wherever He leads.—J. R. Miller.

MONDAY, 21st. *I will hear what God the Lord will speak. Psalm 85. 8.*

Without such open-heartedness to God, some things which He wills never can be done.—Harry Emerson Fosdick.

TUESDAY, 22nd. *Let the people praise Thee, O God, let all the people praise Thee. O let the nations be glad, and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth! Psalm 67. 3, 4.*

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee!
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth
America befriend!

Through all the waiting land proclaim
The gospel of good will,
And may the joy of Jesus' name
In every bosom thrill!
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity
America befriend!

—Selected.

WEDNESDAY, 23rd. *I say unto you, ... joy shall be in heaven over one sinner that repenteth. Luke 15. 7.*

As for prayer, God will stop making worlds to hear the voice of one asking forgiveness.—F. W. Pattison.

THURSDAY, 24th. *Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. John 14. 13.*

He who prays in Christ's name must pray Christ's prayer, "Not my will, but Thine be done." To him who can thus pray in Christ's name, in the deepest sense and after Christ's pattern, every door in God's treasure house flies open, and he may take as much of the treasure as he desires.—Alexander Maclaren.

FRIDAY, 25th. *As he thinketh in his heart, so is he. Proverbs 23. 7.*

As a man thinketh in his heart so will he become in character. Character springs from habit, and habit is being formed every moment of our life. Day by day we are thinking the thoughts that determine what our character shall be, and no single thought, trivial though we may think it, fails to influence our whole life. Our thoughts crystallize into habits, and in a literal sense we become what we think.—Cecil F. Walpole.

SATURDAY, 26th. *My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up. Psalm 5. 3.*

The first hour of the morning is the rudder of the day.—Selected.

SUNDAY, 27th. *I will never leave thee, nor forsake thee. Hebrews 13. 5.*

God's promises and provisions for a sinner are wonderful. In the Epistle to the Hebrews we read: "I will never leave thee, nor forsake thee." The negative is a threefold negative, and may be repeated three times, thus: "I will never, *never*, NEVER leave thee," and it is at least a hint that God has not left His trusting ones in the past, that He walks with them in sweet fellowship in the present, and that they are quite safe with Him in the future days. —J. Wilbur Chapman.

MONDAY, 28th. *Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11. 1.*

Faith is a reliance upon something which we know, upon that reliance setting out with a kind of innocence towards something which we do not know.—John A. Hutton.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

THE GOSPEL OF THE KINGDOM.

February 6. The Marriage Feast.

Matthew 22.1-14.

If this parable is in chronological order, it is well to note its setting as given in 21. 45, 46. Indeed, the section begins at 21. 23 with a challenge of Jesus' authority by the chief priests and elders. The chasm between them is widening. Our Lord refuses to tell them the source of His authority (21. 24-27), and gives them two parables of judgment,—the two sons (21. 28-32) and the wicked husbandmen (21. 33-44). He further meets their hostile intentions with the parable of today's lesson (22. 1), telling of judgment upon those who refuse the offered joys of the kingdom, which He likens now to the pleasures of a wedding feast.

This parable is often used to teach church truth and to preach the gospel of grace. We have not space, however, in these studies for any homiletic or fanciful use that can be made of the text. What we aim to do is to find out what our Lord actually taught.

His subject is still the kingdom of the heavens.

He likens it now to a certain oriental king who made a feast for his son's marriage. Obviously, then, the truths our Lord intended to teach regarding the kingdom

of the heavens are to be learnt by following the actions of the king in the fourfold drama.

1. The parable.

(a) The king plans for the wedding (3). Notice is always given in advance of a wedding that is to be. This king had bidden the guests before our story begins. To receive such an invitation was high honor then as now.

(b) The king calls the guests (3). In the absence of clocks and other modern conveniences it was the custom at the proper time to send servants to tell the bidden guests when to come. In this case the call was ignored.

(c) The king repeats the call (4-7). With unusual forbearance in the face of this inexcusable affront the king sent out other servants with a third and more urgent summons. The invited ones now made light of it, and went about their personal affairs. Some even maltreated and killed the messengers, and so drew down upon themselves as rebels the wrath and vengeance of the king.

(d) The king extends a general invitation (8-10). Everybody is now invited, and guests are secured, a mixed lot, both bad and good.

(e) The king dismisses the unworthy guest (11-13). It was the custom for the king to provide outer wedding garments free for all the guests. Only those were admissible who were properly garbed. This man who lacked a wedding garment and had no reason to give,—had he got in "some other way," or had he refused a garment?—is therefore promptly put out where he belongs.

2. Its teachings.

The kingdom of the heavens was foretold. In due time John the Baptist, our Lord Himself and His disciples proclaimed it at hand. Those who were first invited and evangelized (Israel) ignored the call, and were passed by as unworthy because they refused the offered blessings. The invitation was then graciously extended to others (Gentiles), so that the kingdom will be filled.

This apparently was how the Pharisees understood the parable, for hearing His declaration of their doom they went and took counsel how they might get rid of Him (15),—thus actually fulfilling the parable!

3. A word of warning (14).

Certain conditions are incumbent upon those who enter the kingdom.

The invitation must be accepted. "Many" hear the call. Only those are "chosen" who themselves choose to accept the invitation. Men have the power to say "No," to make light of the invitation, to scorn the call. Few come.

Willingness to come must be followed by worthiness to enter. A man must not presume to force his way in as he is, without accepting the provision for fitness to be within.

The rejection of these conditions offers two ways of sinning against the gracious invitation to enter the kingdom: refusing to accept it, and accepting it only nominally.

The Gospel of Matthew, size 2¾ by 4½ inches, large print,—twenty copies for a dollar, postpaid. Address the business manager.

February 13. Lessons on Citizenship.

Matthew 22. 15-22, 34-40.

1. Political and religious duties (15-22).

Though the motive behind it was bad, the question about paying tribute to Cæsar was a very practical one. Orthodox Jews recognized their obligations to God; was it lawful, then, from their religious standpoint, to render allegiance to Rome? The messengers put up to our Lord the concrete case of the civil poll-tax levied by Rome.

He met them on their own ground, and appealed to their actual practice. The principle He laid down was: Give Cæsar his due. The coinage they used implied governmental protection and advantages, hence also the right of taxation for the support of government.

But He did not leave the matter there. He added a spiritual principle which implies that civil institutions and liabilities are not in themselves antagonistic to spiritual things: Give God also His due. As the image of the emperor Tiberius on the Roman coin imposed certain duties and obligations, so the impress of the image of God upon man places him under certain obligations to God: obedience, worship, gratitude, etc.

Our Lord's answer clears the air for us. As citizens we enjoy the advantages of city, state and national government; hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics. And do not forget what we owe to God for His love, kindness, mercy, care.

2. Love of God and man (34-40).

The question now propounded was religious, but was also very practical to the Jews of that day.

First our Lord quotes from the Law (Deuteronomy 6. 5) a passage which every devout Jew read daily and carried in his phylactery. But how strange it sounds for a law,—Thou shalt LOVE! Love God with all one's affections, and will, and intellect! That is, have supreme desire for and delight in God, so that everything else is secondary.

The second part of His answer looks

around, as the first part looked up. Again He quotes from the Law (Leviticus 19. 18). Again it is the law of LOVE, love of neighbor: imperative, individual, sincere and constant as self-love. Such love will prevent social wrongs, solve social problems,, promote social well-being.

Do not transpose the order. Love of God must be first. Some seem to forget that nowadays in the emphasis upon social service. There can be no second without the first. Love of neighbor flows from love of God (1 John 4. 19, 20).

3. Our Lord's intellectual ability.

In previous lessons we have seen our Lord's kindness and teaching ability and healing power. We must not fail to note the intellectual ability displayed by Him in these verbal encounters. His enemies came to Him with subtle, prepared questions. A slip on our Lord's part would have been serious.

In the case of the tribute money the dilemma they planned was that He must either alienate His own race or advise a disloyal attitude to Rome. In the case of the great commandment He would become involved in the disputes of different parties among the Jews as to the correct answer. But He was not to be trapped. He parried their attacks, and turned their weapons against themselves. His answers were Scriptural, and complete.

No wonder His hearers marveled (22) and were astonished (33), His enemies were silenced (34), and no man dared ask Him further questions (46)!

February 20. The Wise and Foolish Virgins.

Matthew 25. 1-13.

Hardly any of the parables is more misused by interpreters than this. Beware of fanciful interpretations! Don't try to read into it teaching that is not there. You cannot invent any detailed scheme of dispensational or gospel (of grace) interpretation that will hold squarely. To illustrate: many helps and commentaries say the coming bridegroom is Christ, and that the wise virgins signify real Christians, the foolish virgins mere professing Christians. But Christians are the bride of Christ, not girl friends who are merely invited guests. Be fair to your scholars. Teach them what the passage teaches, and do not use it as a peg to hang all sorts of teachings upon.

Our Lord's subject is the kingdom of the heavens. He is preparing His disciples for His departure from them in a few days.

His parable portrays a familiar event in oriental life. The lessons He intended to teach are in verse 13,—having to do with that great event of the future, the coming of the Son of man.

1. The parable.

We are introduced to a group of girls waiting for the wedding procession. They looked and acted pretty much alike, but as a matter of fact only half of them were prepared to play their part in the proceedings.

The foolish girls were not enemies of the bridegroom,—they were just guilty of neglect, lack of foresight,—they came out with the others without having adequate supplies of oil.

When the expected but delayed arrival of the bridegroom occurred, the test and division came. The ready ones went in to the party. The others, seeking in different ways to make tardy preparation to play their part,—first trying to borrow of the other girls, then going off to buy needed supplies,—found themselves locked out.

2. Its teachings.

The Son of man will come again, introducing a time of joy comparable to a bridegroom's coming for his bride.

At that time ("Then," 1) the kingdom of the heavens will be composed of wise (prudent) and foolish (imprudent), of ready and unready, all professedly awaiting the coming One.

The delay in His coming deadens hope and slackens the tension of constant expectation, but the midnight cry will wake everyone up and reveal the true condition of people as regards readiness to accompany Him.

When He comes the separation between the wise and foolish will be made. (Compare the wheat and tares, the good and bad fish, of chapter 13.)

The closed door, which means untold blessedness within, means exclusion to those without.

The time of His coming is not known, therefore every member of the kingdom should be always ready and on the watch.

3. Personal warning.

Since the midnight cry may sound today, so far as we know to the contrary, these teachings are for today. Other Scriptures teach that the church, the body of Christ, will be caught up to meet the Lord in the air before He comes again to this earth (1 Thessalonians 4. 14-17).

Are you wise or foolish in relation to His coming?

Be watchful, be ready for His coming! Unreadiness will be fatal.

If you need to make any further preparation before He comes, do it now!

February 27. Rewards of Faithfulness.

Matthew 25. 14-30.

In the Revised Version the lesson begins: "For it is as when a man, etc." The passage continues the topic of verses 1-13, which, we have seen, was the kingdom of

the heavens and the test of preparedness upon the certain but undated coming of the Son of man.

This parable has to do with the allotment of goods by the master ere he goes, the trading during his absence, and the reckoning upon his return. It is a test of faithfulness in service, with consequent reward or rebuke.

1. The parable.

The principle of allotment was: "To every man according to his several ability." Every servant received something. "Ability" refers to the natural faculties.

The principle of reckoning was: good and faithful service.

The reward for this was twofold: larger opportunity and responsibility, and participation in the joy of the master.

The penalty of wicked and slothful conduct,—which did not consist in stealing or wasting the allotment, but simply in letting it lie idle,—was loss and exclusion. The third servant was careful to put the talent away in a safe place, according to the practice of the times; the master said he should have banked it and earned interest if he had not the ability to trade with it independently. His false views of his master were not accepted as an excuse for his do-nothingness.

2. Its teachings.

There is no call in teaching a Sunday school class to invent questionable significance for every detail in the parable.

The Son of man has divided His goods to members of the kingdom of the heavens, in varying measure, according to ability. Whatever these goods or talents may be (compare Ephesians 4. 8-12; 1 Peter 4. 10), they are His, not one's own. Each receives as much as he can use. The gift imposes the duty and responsibility of making increase of it during the Son of man's absence. It is for doing business with, not for personal blessing.

He will come again, and when He comes He will call for a reckoning. The quality and motive of service, not comparative success or quantity of returns, are what count. Each man tells his own story. His future depends upon his present faithfulness and industry.

Men with unequal gifts may employ them with equal faithfulness and diligence, and so earn the same reward.

The man of least ability is watched as carefully as the others.

Both nature and grace support the principle enunciated in verse 29. It is a principle that runs all through life. The use of faculty and opportunity gives enlarged power, neglect spells the loss of what one has.

3. Personal.

As you consider your life, are you a productive or non-productive servant? Have your talents grown?

Are you one of the least endowed people? Are you doing all you can? Are you doing anything?

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

A Surrendered and Victorious Life.

Colossians 2. 1-7. February 6.

After a colored man became soundly converted his white neighbor saw him put his hand into a chicken coop, and called out to him:

"I thought you were converted!"

"I am, suh, I am," replied the colored brother, "but I'm jes' trying out de strength of my resolution."

In line with this Ruskin says: "No man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep himself out of it."

Temptation may be necessary in tempering even a surrendered life, but it is never necessary to seek it.

* * * * *

In the front yard of a quaint New England homestead there sprang up, the year the only daughter of the household was born, a birch sapling. As it grew and throve the members of the household called it "Nellie's tree." It seemed to vie with the daughter in its growth of beauty and symmetry.

One morning, when Nellie was just entering her teens, her mother found her gazing intently up into the branches of the tree. Turning to her mother she said:

"I was thinking how I would like my life to be like my tree."

"How, dear?" asked her mother.

"I want it to grow towards heaven, with nothing to hinder between."

Is this your wish, O Christian? Then

"Take whatever God sends,
As the tree's spreading branches do:
He clothes them with royal grace;
Shall He not take thought for you?
Trust, for the trustful heart
Knoweth the tenderest leading;
Knoweth how certainly God
Our need and our craving is heeding."

"There were years when I was in the power of the demon drink," said a reformed man. "I tried everything to gain my freedom, but the more I struggled the more its grip seemed to tighten. My brothers despised me, my father would have cast me out if it had not been for the pleading of my mother. At last I resorted to prayer. I prayed earnestly, desperately, but it seemed to be of no avail. My despair grew blacker. One day, during prayer, I fainted. The shriek of my wife revived me. When she asked what had happened, I exclaimed that I felt like singing. A great joy had entered my soul. The demon had been driven out. From that hour to this very day I have been a free man.

"Mystery? Yes, it was a mystery, the mystery of the love of God. If I could explain it it wouldn't have been big enough to have saved me. That I yielded to God is the only way I can account for the change."

The same love and power are ours to keep the surrendered life victorious.

"Thy Kingdom Come" in My Home.

Matthew 6. 7-15. February 13.

J. R. Miller tells of a musician, with an ear exquisitely sensitive to harmony, who toured England, and one Sunday morning was drawn by the sound of singing into a church which he was passing. But the singing was most discordant, jarring painfully upon his trained ear. He could not courteously go out of the house while the service was in progress, and therefore he resolved to endure the torture as patiently as possible.

Soon he distinguished, amid the discord of the congregation, one voice, the soft, clear voice of a woman, singing calmly, steadily, and truly. She was not disturbed by the noisy, discordant notes of her companions in the worship, but sang on patiently, firmly, and sweetly. As the visitor listened, one voice after another was drawn by this one singer's gentle influence into harmony, until, before the hymn had been finished, the whole congregation was singing in perfect unison.

If Christ came into your home, would He find you making harmony or discord?

* * * * *

"There's no use in my expecting to be anything, Aunt Molly," said Rosa with a clouded face; "I can't go to school more than half the time since mother isn't well, and I'm not bright and smart, like the other girls. They can all paint or embroider or play the piano, but I've never had a chance to learn anything but to keep house."

"But you do that beautifully, dear," comforted Aunt Molly. "You are making a happy home for father and mother and the boys."

"A happy home," says F. W. Robertson, "is the single spot of rest which a man has upon earth for the cultivation of his noblest sensibilities."

* * * * *

A writer in one of our popular monthlies tells of a little girl, three years old, who was insatiably fond of stories. When no one would tell her one, she would make them up herself, and the invariable ending to her stories was this one sentence: "An him went home to him's muvver." Bears, lions, tigers, even elephants and crocodiles, pass through agitating and unusual experiences, but in the end they all go home to their mothers.

It may be a blow to one's pride, but the greatest philosophy of life has long since been stated: "When he came to himself he said, I will arise and go to my father."

Wherever the spirit of generous forgiveness rules a home, into that home has come an asset to the kingdom of God.

* * * * *

It is said that on the island of Ambrym the meaning of the word "love" in their language is, "The heart keeps calling, calling for me." And thus a home into which the kingdom of God has come sends out its heart-callings to the inmates of that home wherever they roam. The heart-callings of home have entered the haunts of sin, and reclaimed its own. They have sailed with ships, and trod upon foreign lands, giving hope in hours of discouragement, and comfort in distress. They are the first the child senses, and the last to leave the bed of the dying. Ah, who among us hath the wisdom to analyze a Christian home's heart-callings?

* * * * *

A business man says:

"On reaching home one evening, tired and somewhat dispirited, my little girl brought me her copy book which she had just completed. It was her first, and the young face reddened with a beautiful and honest flush, for she knew as she turned over the pages some little word of praise and cheer would reward her hard attempt. The pages were very neatly written, and I told her what a pleasure it was to see how careful she had been. Presently we came to one on which were two small blots. As she turned the page the little hand was laid upon them, and looking up into my face with an artlessness that was beautiful she said,

" 'Papa, don't see the blots!' "

When Christ takes possession of the hearts of the inmates of a home, they ignore the blots (which are sure to come in the toil and moil of life), thus transforming a cottage into a palace worthy of a site in the kingdom of God.

New Work Our Committees May Do.

Revelation 3. 7-13. February 20.

At the close of Admiral Dewey's autobiography he wrote:

"A gratifying feature of the rank of admiral of the navy, which Congress has given me, was that I was to remain in active service for life. While I lived there would be work to do."

Our hearts should overflow with gratitude that in the Master's service there will be work to do for Him as long as we live; brain work and heart work, rough work and smooth work, new work and old work, work with the tide and work against it, work suited to our tastes or work unsuited to them, work fitted to our abilities or unfitted to them. What does it matter? He can turn the tide before it overwhelms us, He can suit our tastes to our work, and fit the work to our abilities. Thank God for all He can and will do for us and in us,—then, work!

* * * * *

"Some Christians are like the statue of a soldier on horseback which I once saw in one of our large cities," says a man of experience in Endeavor work. "The horse stands on the pedestal with the forefoot lifted from the ground, just in the act of taking a step. He is just about to go somewhere, but he hasn't started yet. If you go back there two years from now, you will find him in the very same place and in the same position. The birds have built their nests in his ears, for he never moves."

But you are not like that horse are you, dear friend? The impetus of your pledge promise is still carrying you onward and upward, is it not?

* * * * *

Scientists tell us that "the farmer's toil is only five per cent of the energy expended in producing a crop of wheat"; the other ninety-five per cent is the universe taking advantage of the chance which the farmer gave it.

And so the lasting, the best, the creative work done by Endeavorers is accomplished by the Master.

Do you ask what then can we do? Be on the alert for that five per cent service which opportunity will some time offer one and all who sincerely desire to help. If you do not do your five per cent service, who will?

* * * * *

A vessel bound for Lisbon, so the story goes, had a crew of eight men, two of whom were professors of religion. One of these was active and earnest in his efforts to promote the spiritual good of his shipmates. The other lived apparently as carelessly as any on board. Prayer meetings were held morning and evening in the forecastle, to which all were invited. The indifferent one, declaring that he was a member of the church, offered to assist his more faithful companion in the devotional services. To this objection was at once made by a young sailor, who said:

"I cannot hear him pray for me. His life does not pray!"

Does your life "pray" in your committee work?

How Can We Make Our Lives Useful?

Ephesians 6. 5-8. February 27.

The chemist tells us that a microscopic speck of radium can, if placed behind a screen of fluorescent metal, be seen to be sending out a stream of sparks forever. These sparks give light and heat, yet (a marvel!) it loses no whit of its energy. It emits light and heat at no apparent cost to itself. It is unconsumed, though it is forever pouring out chemical and electrical energies. When placed in the coldness of liquid air, nay, further, when placed in the intense frigidity of liquid hydrogen, all it does is to pour out light and heat.

Can God be mightier in an atom of radium than in the human heart? Reread Christ's sermonic declarations, and see what He will do with a life yielded up to Him.

* * * * *

One, writing of a torchlight procession at a country station in honor of a returned hero, says:

"As the procession started, one torch after another blazed into radiance, as if touched by electricity. One couldn't tell what lighted them, but presently a small child was discovered crouching under some timbers to keep away from the wind, with a lighted candle in his hand. Every torch-bearer came to him for light. Silent, smiling, happy, with one little hand sheltering the flame held in the other, this little fellow was lighting up the world of darkness!"

Can a life be called truly useful that does not kindle in other lives a desire for service? And write this, dear friend, upon your heart: Usefulness must not be measured by the work done, nor are useful lives necessarily great lives. A single drop of water can reflect a whole sun.

* * * * *

A Christian young man worked for years to establish himself as a peach grower, and had invested his all in a small peach orchard which blossomed bountifully, then the frosts came. He gave up all religious work, absenting himself from church.

When his pastor went to see him and inquired the reason, the young fellow said:

"I am not coming to church any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly:

"Young man, God loves you better than He does your peaches. He knows that while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow the best men, not peaches."

Christ does not develop simply a good

life in you and me, but the best and most useful.

* * * * *

On the steamship "The Empress of Korea" was a returning missionary who coughed a good deal.

"It's nothing much," he said. "I have a touch of tuberculosis. I had been fighting smallpox, diphtheria, leprosy, and tuberculosis was all about us. I think I should have resisted it but for one case. It was an operative case, and the anæsthetic went bad, and the patient coughed in my face. I could not stop to take care of myself; I went ahead with the operation. Oh, yes, he got well, and is a useful man! And I shall get well again. I shall go back of course. Nothing could keep me from it. Why, I make the lame walk, and cause the blind to see! And best of all, I help them to a new hope and new life."

Some one has said the three most important words on the tongue are "*I am,* the voice of consciousness, *I can,* the voice of possibility, *I will,* the voice of resolution." These voices backed by Christ's Spirit, what can they not accomplish in your life and mine?

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

FEBRUARY, 1921.

Tuesday, 1st. Hebrews 1. 1, 2.

We cannot be certain who wrote this epistle. It reflects the thinking of Paul, and yet it can scarcely have been written by him. Various conjectures have been made as to the name of the author. Davidson says: "The happy suggestion of Luther that Apollos might be the author of the epistle has commended itself to many since his time. The author was certainly such a man as Apollos, a certain Jew, an Alexandrian by race, a learned man, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, and one that powerfully confuted the Jews, shewing by the Scriptures that Jesus was the Christ."

The author is contrasting Judaism and Christianity. Judaism has an illustrious history. To it has been given line upon line, precept upon precept, the revelation of God. Its institutions are types and shadows, its laws had come to it in the holy mount, it had been spoken to again and again in connection with the crisis of its career. Its temple and sacrifices, its psalms and liturgies, its holy days, its priesthood, were unique. Christianity looks very meager in comparison, and yet her revelation is fuller and more complete. The revelation in the prophets was wonderful. It was not by them as automata, but in them as a vital force; not by them as voices and pens merely, but in them as an illumination of the spirit. The revelation to Christians is in God's Son. The former revelations met the necessities of their generation. Their eternal value lies in the identity of human nature. It had been fragmentary, local, fugitive, had not something occurred to unify it and make it permanent. The revelation in God's Son is complete, universal, eternal. The former revelation was in the period when men groped toward the light; the new revelation is of a light that shall never fail. The former revelation was through men whose souls were awakened to the consciousness of God; the new revelation is in God's Son. The former revelation was incomplete; the new revelation is perfect.

The problem on which everything depends in the argument of this epistle is, What is Jesus Christ? Is He a prophet? Is He a priest? Is He a king? He is all these! Is He anything else, anything beyond? Yes, He is a son. It is the same God who is speaking in the succeeding generations of prophets, and in a son. That which makes the difference is that Jesus is God's Son. Others expressed the revelation which had come into their experience in words, Jesus in Himself. His life and death revealed God. "He that hath seen Me hath seen the Father." "He is God's self-expression, and as He comes into human life He is God's self-translation from the language of eternity into the speech of time."

Our Father, we pray that Thy Spirit may illumine every word written by the prophets of old in whom Thou didst impart Thy truth. May we find Thee in the word, and experience that power of which they prophesied! So grant us liberty of soul; help us to become at peace with Thee, and to drink of the water of life! For Christ's sake. Amen.

Wednesday, 2nd. Hebrews 1. 2, 3.

Very wonderful is the description of Jesus, the Son of God. He is the heir of all things by divine appointment. Before anything was made, before God began His creative work, He resolved that He would make a universe and give it to His Son. This was the thought burning in the heart of God, My Son shall be assigned the possession of all that is to be. He is the co-operating agent in the making of everything that is involved in the processes of time. Ever since night was separated from day, ever since order emerged from chaos, ever since succeeding orders of life appeared, ever since man knew himself and awoke to the world and its contents, ever since he became social, in all the evolutions of time and until time shall be no more the Father and the Son have been co-operating in the making of the world.

He is the effulgence of God's glory. Davidson says: "Glory is not any external halo that surrounds the divine nature; it is the divine nature itself in its majesty and as manifested to the world. The expression 'effulgence' suggests perhaps three ideas: (1) that the nature of the Son is derived from God; (2) that it has distinct subsistence of its own; and (3) that it resembles the nature of God. The word 'effulgence' seems to mean not rays of light streaming from a body in connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves."

He is the very image of His substance. The word "image" is the Greek word "character," and suggests the impress made by a signet ring or a seal, whereby every feature carved upon it stands revealed, distinct, sharply defined. In the Son we see the "distinct, recognizable features" of the Father.

Substance or "person" means being or nature, the very nature of God as expressed vividly, unmistakably in Jesus.

He upholds all things, He is responsible for their government and guidance. Dods says: "In Philo the Logos is the helmsman and pilot of all things. The responsibility of bringing the world to a praiseworthy issue depends upon Christ, and as contributing to this work His earthly ministry was undertaken."

"Having accomplished purification of sins." Peake says: "The great end which religion seeks to reach is the unhindered fellowship of man with God. If this is to be gained there must first be given an adequate knowledge of God. And since history shows that man cannot, if left to himself, attain this, it must be given from above; in other words, the religion must be a religion of revelation. But the knowledge of God brings with it the consciousness of guilt, such as Isaiah expressed when he had seen the Lord in His majesty and heard the seraphim praising His holiness: Woe is me, for I am undone. No fellowship is possible till the guilt be purged away, and the sin which rules the life lose its power. Hence the religion which is to meet man's need must be not only a religion of revelation, but a religion also of redemption; though we might perhaps more truly say that the redemption is just the deepest element in the revelation." It is with the contrast of Christianity to Judaism as a religion of redemption that the epistle is chiefly concerned.

We bless Thee, O God, for the gift of Jesus Christ, in whom Thou hast declared Thy eternal purpose, the glory of love, the beauty of truth. We thank Thee for the grace which reaches sinners, for infinite wisdom and power as well as love displayed in His cross. We adore Thee for the fairer world beyond the skies from whence He came, and whither He went, and in which He is preparing a place for His loved ones. Help us to receive Thy gift, and accept that poor thing which for love's sake we would fain owe Thee, even the devotion of our souls! Amen.

Thursday, 3rd. Hebrews 1. 3 (last clause), 4.

The process of completing the inheritance involved the speaking to man in a Son; not only in the words which the Son should utter, but in the character which He should bear, the authority He should exercise, the redemptive work He should accomplish. This work having been accomplished in a satisfactory way the Son could enter upon His reign. Davidson says: "The words 'on the right hand of the majesty' imply that He occupies the place of honor in the universe. The 'sitting down,' besides implying that His attaining the honor was an event of history, again expresses the honor itself rather than any condition of repose, for He actively performs the duties of a high priest." Randall says: "The king's right hand was the place of power and dignity, belonging to the minister of His authority and His justice, and the channel of His mercy, the mediator, in short, between Him and His people." Dods says: "In contrast to the ever growing and never complete revelation to the fathers which kept the race always waiting for something more sufficing, there came at last that revelation which contained all and achieved all."

This exaltation of the Son, whom we know as Jesus, to the right hand of the majesty on high makes Him not only greater than those to whom God spake the word which came to the fathers in early years, but also than the angels who were regarded as the highest of created beings, and who in earlier times were God's min-

isters through whom messages were communicated to the saints of earlier times.

The superiority of the Son to angels is on two counts. First, because He has done what they could but suggest and typify,—He has made purification for sins. Second, He has inherited that which the Father had purposed, and in the creation of which He had coöperated.

His name is unique. Man called Him Jesus the Christ; God called Him Son. Edwards says: "The apostle here states his central truth on its two sides. The one side is Christ's priestly offering, the other is His kingly exaltation. We shall see as we proceed that the entire structure of the epistle rests on this great conception,—the Son of God, the eternal Priest-King. By introducing it at this early stage the author gives his readers the clue to what will very soon prove a labyrinth. We must hold the thread firmly if we wish not to be lost in the maze. The subject of the treatise is here given us. It is the Son as Priest-King, the revealer of God. The revelation is not in words only, nor in external acts only, but in love, in redemption, in opening heaven to all believers. It is well termed a revelation, for the Priest-King has rent the thick veil and opened the way to men to enter into the true holiest place, so that they know God by prayer and communion."

Dear Lord, in whom we have seen God incarnate and learned His wisdom and truth, and who hast made all men to know the wonder of His love, we worship Thee. We praise Thee that we can understand His fatherhood as we see it disclosed in Thee. We pray for grace to serve Him as we ought. Teach us how to imitate Thee in prayer, in obedience, in service! For Thy name's sake. Amen.

Friday, 4th. Hebrews 1. 5-14.

The author of this epistle evidently read the Old Testament in the Greek version known as the Septuagint, and apparently used a different copy from the one known to us. His use of the Old Testament is most suggestive, and shows how men had been penetrating to the heart of truth, and also how the coming of Christ had provided a key for the unlocking of doors in the mystery of God.

What has been said about Jesus, the heir of all things, is now being illustrated. He is better than the angels, great and wonderful and blessed though they may be. They were messengers of God. In some parts of the Old Testament a word is used with reference to them which is translated "sons of God." The word commonly means god, but has a secondary meaning expressing what is superhuman or divine, and this is the sense in which it applies to angels. It does not mean more than that. The angels as a class are contrasted with men. They are the servants of God. In this service they are sometimes seen in alliance with material elements, such as wind and fire. Wind and fire are not always angels, but sometimes angels are transformed into this form. Their sphere seems to be largely in the material world, where they express God's providence. They help forward the work of redemption, being servants of Christ sent to aid those who are heirs of salvation.

Jesus is greater than all angels. He is the theocratic king referred to in Old Testament prophecy and song. The first reference of the words was probably to some direct descendant of David, but men began to see that they had a larger meaning, and waited eagerly for their elucidation. It came in Jesus. "Through the teaching of successive disappointments, each 'son of David' failing to realize the hopes excited by the promise, the nation was led to look to the future king, and at once to remove from the prophecy the purely earthly limitations and to discern a higher meaning in the promise of divine sonship."

The title "son" is unique. It belongs to no creature in earth or heaven. It was reserved for the Messiah. And the mind of the author goes forward to the time when once more God will lead His first-born into our world in order that He may take up the fulness of His inheritance. Then shall the angels worship Him. In that day He shall sit on His throne for ever and ever. He shall rule in righteousness; there will be no more injustice in the organized life of man. "It is the Messiah's love of righteousness which entitles Him to sovereignty." Wondrous joy will surge through men's souls when wrong is no more. This was the thought behind the whole creative plan, and in due time it will be realized. God started out to make a perfect universe and to give it to His Son. Blessed will they be who partake in the ultimate triumph of the good!

O God, most pitiful, most gracious, we beseech Thee to bend from heaven, Thy dwelling place, and to hear our cry! We pray for the forgiveness of sin, for salvation from the guilt and power of sin. We would pour out the devotion of our hearts before Thee, for we love Thee, and long to do those things which are according to Thy holy will. Accept us, we beseech Thee! Amen.

Saturday, 5th. Hebrews 2. 1-4.

What things had they heard? The things spoken in the Son of God. A revelation so far surpassing the words spoken in the prophets of the earlier time ought to have greater attention.

We do well to heed every word spoken by God, even the words that came in a fragmentary manner. Do not disparage the

new because it is new. Your reverence for antiquity may close your mind to the message of today.

Many influences tended to distract these people. They felt themselves cut off from the main currents of life, from the traditions of their people, from family life. It seemed as though they must assume an attitude of alienation from the sentiments of nationality. Christianity was universal; barriers between Jews and Gentiles, bond and free, were broken down; life moved so smoothly for those who accepted things as they are.

Yes, it was easy to slip their moorings, to drift on the tide, to refrain from definite attachment to Christ. You have only to hold yourself free from commitment, and the currents of life will do the rest. Life is not static, but fluid. You cannot stay where you are. You must be fastened to Christ as a ship is fastened to a dock if you would know the significance of His salvation.

If the Hebrew Christians are to heed the things of Christ in preference to any word or work of man or angels in the times preceding His advent, are they to treat Christ as one among many, and to be alert to other voices and other teachings which might come after Christ? No; the apostle does not believe that anything said or done by one who is less than God's Son has or can have equal weight or authority. This does not mean ignorance or indifference to the words of the wise and the thoughts of the pure, any more than it implies ignorance or indifference to the words spoken aforetime by prophets and angels. The law and the prophets were of permanent value. They were not to be ignored, but cherished and obeyed. But now the words of a great salvation have been spoken, and they are vastly more glorious. The greatness of this salvation is illustrated, as Dods says, "(1) by its original proclamation by the Lord, (2) its confirmation by those who heard Him, (3) its miraculous certification by God." That is, Jesus declared it, experience confirmed it, the hand of God has displayed itself wherever the Word has been uttered. "The salvation which they are tempted to neglect was at first proclaimed not by angels sent out to minister, not by servants or delegates who might possibly misapprehend the message, but by the Lord Himself, the supreme. The source then is unquestionably pure. Has the stream been contaminated? God testifies to its purity. There is only one link between the Lord and you; they that heard Him delivered the message to you, and God by witnessing with them certified its truth."

O God, we pray that Thou wilt lift upon us the light of Thy countenance, and give us peace! We would spend our days in Thy service, we would have no success save such as can be presented as an homage to Thy love. Help us that day by day we may spend ourselves for Thee by teaching others the wonder of Thy grace and the refuge of Thy holiness, Amen.

Sunday, 6th. Hebrews 2. 5-9.

What is the great salvation? It is something beyond the power of angels. They could accomplish many things, but the problems of humanity are beyond them. It needed God's Son to introduce this new, this glorious thing in which believers hope. What is it? It is the world to come. That world is inhabited, real, eternal. It is a greater, more wonderful world than that which now is. The present world is transient, the world to come is permanent. The present world is subject to law; it involves obligations; its achievements are great, but they are partial and subject to change. The new world is in the making; those who have been initiated into it have already enjoyed foretastes and foregleams of its glory and felicity. But it is yet to be in its actuality and perfectness.

Through the revelation of angels man had gained some suggestion and prophecy of what is coming. He was seen to be but a little lower than the angels, he already possessed a dignity that was marvelous. The Almighty visited him, and held converse with him as friend with friend. Jesus shared this glory along with men. He tasted death as angels did not do. And yet it was in and through that very experience that He became revealed as greater than angels.

The coronation of Jesus was not subsequent to His death. What does His being crowned mean? Dods says: "It was His recognition as Messiah, as the true head and king of men. He was thus recognized by God at His baptism and at the transfiguration, as well as by His disciples at Cæsarea Philippi. He was made a little lower than the angels that He might suffer death, but He was crowned with glory and honor that this very death might bring all men to the glory of supremacy which was theirs when the fear of death was removed."

He tasted death for every man. There was deliberate intention in what He experienced. Moulton says: "Through death the fulfilment of God's purpose might seem to be frustrated; through the death of Jesus on behalf of every man it is fulfilled. The outline presented here is filled up in later chapters. There we shall read that man's inheritance was forfeited through sin, and that only through the virtue of a death which made atonement for sin is the promise again made sure."

O Lord, we would praise Thee, for Thou visitest the contrite with joy, and endowest the weak with power; Thou settest the poor in high places, and clothest the meek with

salvation. We glory in Thy loving-kindness and tender mercy. We pray for pardon for our sin and our blindness. Help us to live unto Thy glory alone! For Christ's sake. Amen.

Monday, 7th. Hebrews 2. 9, 10.

Up to this point in his argument it will be observed that the author has not mentioned the name of Jesus. He has discussed the One of whom the prophets had spoken through the ministry of angels as a "son." He had contrasted the status of "son of God" with that of "angel of God." Now he has come to a definition of man as being a little lower than the angels, and as having to die, whereas angels do not have to die. It was here that all the difficulties arose for Hebrew Christians. Jesus was a man, Jesus had died, and died as a malefactor. Jesus had been poor and despised. Moses had died in mystic silences, and angels had buried him. Moses was but little lower than the angels. But Jesus!

So the author grapples with the problem. Yes, Jesus died; but He tasted death for all men. And He did so because God was behind His death. Moses did not taste death for any man but himself. Jesus died, and the act was worthy of the thought and purpose of One who made the earth and sky and every living thing. For hidden in mortal clay was an eternal secret, now revealed. Man who bears the image and likeness of God does so because he is a son of God. At last the enigma of man is revealed. He belongs to God as His offspring. God in bringing many sons unto glory made the author of their salvation perfect through suffering.

Made Him "perfect"? Made Him complete, brought Him to maturity, to a goal, to perfection of leadership. Peake says: "Whatever contributed to His perfecting as leader in salvation, is included in it. The special qualification gained through suffering is sympathy, the fellow feeling which grows out of identity in experience. He could not be perfect in sympathy unless He endured the sorrows and temptations of men. So far as this implied moral progress, so far that idea also is present in the world. Jesus shares the lot of His followers; He is the pioneer who opens up a new way; what He does He does both for Himself and His followers."

Our Father, we ask for grace to follow Him we serve and to copy Him we love. We had not known ourselves hadst Thou not shown us ourselves in Him. We are afraid of the revelation, so far have we fallen short of it. And yet, having seen it, we can be satisfied with nothing short of His likeness through whom the revelation came. Give us grace to follow His leadership unto glory and honor! And to Thy name shall all praise be given. Amen.

Tuesday, 8th. Hebrews 2. 11-13.

The life and death of Jesus must be interpreted in the light of the rediscovery of the essential nature of man. We were God's sons, and did not know it. We were destined for glory and honor, and did not know it. On the contrary, we were chained to earth, and sought no release from our bonds. If we thought at all we found ourselves sinful, dying men, and not able to escape from our misery, whatever pains we inflicted on ourselves, whatever penances and sacrifices we offered. Imperfection characterized us, disease trailed us, death challenged us, and we had to go, leaving broken hearts and desolate homes behind. Jesus was appointed to lead us back, to show us what we were, to interpret life to us, to explain death, to extract its sting, and to make life a going to the Father.

This was the secret of Christianity. Judaism could not give it to its noblest sons. The Hebrew Christians could not keep it and at the same time repudiate Jesus. He is the leader, and the way to realization is in His companionship. He and we must unitedly set ourselves apart, consecrate ourselves to the will and way of God. We all belong to the one Father, and though we were so ignorant and depraved and blind and miserable and lost, Jesus was not ashamed to call us brethren and consecrate Himself to our problem and to our guidance home.

The Old Testament both in psalm and prophecy recognized that true leadership involved identity in experience. The Old Testament saints did not realize the full significance of the principle, but they grasped it as vital, and therefore the Hebrew Christian should not stumble over the fact that Jesus Christ the Son of God suffered on the tree. They should glory in it as expressing perfect leadership. In an infinitely wonderful sense He had identified Himself with them so that His triumph might be theirs, and when at last the goal is won He might say to His Father and their Father, to His God and their God: "Here am I, and the children Thou didst give to Me."

Our God, we praise Thee for Him whom Thou dost appoint our Saviour, and the leader of all whom Thou dost call. We pray that Thy peace may direct and guard and cheer our hearts. If we are conscious of guilt, make us more conscious of Thy goodness! If we feel the stain of sin, let us know more of the cleansing of the blood of Christ! If we are weary and heavy laden, grant unto us the rest which Jesus promised! We ask it in His name. Amen.

Wednesday, 9th. Hebrews 2. 14, 15.

The children of God did not know their high relationship. They were oppressed by the sense of futility which death engen-

ders. They had flesh and blood, while angels were spiritual; they were mortal, while angels were immortal. How were they to discover the facts? The word spoken aforetime referred to God's pity for those who fear Him, and affirmed that as one whom his mother comforteth so He comforted His own, but they failed to grasp the suggestion. Death and the grave were the real, ominous facts of human experience. How were they to escape the dread of death? The Son took on flesh and blood such as these other sons had to wear, and faced death and the grave. He was dead and buried, tasted of those things that haunted the souls of men.

What happened? He brought to naught him that had used death to torment men, and changed the whole significance of the dread experience, so that men were no longer its slaves, but rather those whose happy destiny depended on its issuance.

Moulton says: "We may well suppose these words to have been prompted by the intense sympathy of the writer with the persecuted and tempted Christians whom he addresses. He writes throughout as one who never forgets their need of sympathetic help, and who knows well the power of the motives, the allurements, and the threats employed to lead them to apostasy. The crushing power of the fear of death over those who had not grasped the truth that in Christ life and immortality are brought to light, perhaps no thought of ours can reach."

Peake says: "Since the human race as a whole, and not merely the seed of Abraham, was in bondage through the fear of death, it is clear that the author regarded the scope of Christ's work as universal, and not as confined to Israel."

Westcott says: "To death itself men are still subject, but Christ has removed its terrors. In considering the Scriptural view of death it is important to keep the idea of a transition to a new form of being distinct from that of the circumstances under which the transition actually takes place. The passage from one form of life to another, which is involved in the essential transitoriness of man's constitution, might have been joyful. As it is, death brings to our apprehension the sense of an unnatural break in personal being, and of separation from God. This pain comes from sin. The transfiguration is a revelation of the passage of sinless humanity to the spiritual order."

Our God and Father, we thank Thee that if the fulness of Thy purpose is not yet realized it is on the way! It seems as though there were leagues of cloudy distance between us and the day of the Lord, and yet we praise Thee that in an hour when we think not it will dawn. Still we must bear the cross before gaining the crown, struggle before winning the prize, lose before gaining, meet death before discovering paradise, but we rejoice that the crown is certain and that heaven is sure. Help us to live as the children of hope! For Christ's sake. Amen.

Thursday, 10th. Hebrews 2. 16-18.

In these verses, as Westcott says, we are shown the necessity of the incarnation by the sphere, the scope, and the application of Christ's work to individual men in the conflict of life. He has taken hold of men in order to help them. The Old Testament prophets had somewhat of the idea. "In the day when I took them by the hand to lead them out of Egypt." "Thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou of whom I have taken hold from the ends of the earth."

Does the phrase "seed of Abraham" mean physical descendants of Abraham? Westcott says: "Christ took hold of a seed of Abraham, that is, a true seed, those who are children of faith, and not of the seed of Abraham, the race descended from the patriarch. The absence of the article shows that a character and not a covenant people (the Jews) is described." Peake, on the other hand, says: "The reference to spiritual Israel is impossible, for the seed of Abraham is not what Christ created (as He did the spiritual Israel), but what He came to help, already needing such help when He came, and therefore not the Christian church." He thinks this proves that the epistle was written by a Hebrew to Hebrews, and leaving the Gentiles out of sight. I dissent from his view. The argument is based on the worthiness of the Son of God becoming man rather than angel, and His work is for all men who wake to the consciousness of sonship and surrender themselves to the leadership of their Saviour. The means by which He rescued men was by becoming a child of Abraham. Moulton says truly that thus "the divine took hold of our race to reach it up."

He who would help man must get under his entire load of temptation, sin, suffering, sorrow, fear, death. He is bound to take the entire burden, and not part of it. Relief at one point is not enough. "The high priest was the representative of men to God; without such likeness he could be no true high priest for men."

The emphatic word is "compassionate." He who would help us must understand us. Our condition is one to make angels weep. Our high priest has experienced all the humiliation of our lives, our temptations and sorrows and dying, and therefore His work for us as a high priest is inspired by compassion. "His trustworthiness as our representative depends on His similarity to us in all points except sin. The efficacy of the priest's work depends on his moral quality as a representative of the people" (Peake).

There are two notes by Westcott. "The efficacy of Christ's high priesthood, of His mercy and faithfulness, is shown in the power of its application to suffering men. Propitiation must not only be made for them, but applied to them. He who propitiates must enter into the experience of the sinner, to support him in temptation. And this Christ can do. He removes the barrier of sin which checks the outflow of God's love to the sinner, and at once brings help to the tempted by restoring in them the full sense of filial dependence." "In looking back over the whole section it is important to notice the stress which the writer lays upon the work of Christ. Christ is not simply a teacher, but a redeemer, a saviour. The redemption of man and the fulfilment of his destiny are not wrought by a moral or spiritual union with God, laid open by Christ or established in Christ, but by a union of humanity with God extending to the whole of man's nature and maintained through death."

Dear Lord, our Saviour, our Brother, our Mediator, we worship Thee! Thou hast set our souls at liberty, Thou hast reawakened in us the memory of our Father and longing for His face, Thou hast delivered us from the bondage of fear, Thou hast opened the gates of immortality. We thank Thee for Thy compassion and for Thy fidelity. No service is so divine as the doing of Thy will, no privilege so great as being Thy companions in life's way. Help us to walk with Thee! Amen.

Friday, 11th. Hebrews 3. 1-6.

The writer is now coming to grips with the problem which is troubling his Hebrew brethren. He is going to face with frankness the comparison of Moses and Christ.

His opening phrase is significant,—"holy brethren," those who have awakened to their sonship through the challenge of the Son, those who are bound to Jesus by ties of brotherhood, those who are associated together in a new brotherhood of the twice-born as partakers of a heavenly calling,—not the challenge of Canaan, but of the better country and of the city which hath foundations, whose builder and maker is God. It is a challenge from heaven which their souls have heard; it is a challenge of heaven to which they have responded.

Note the definition of Jesus: apostle and high priest. An apostle is one who is sent, an envoy. Jesus is God's messenger to us. Bengel says: "As apostle Jesus pleads the cause of God. Fix your thought on Jesus; think on His fidelity to God who made Him Christ."

These Hebrews had been brought up in a great religion. Judaism is unique among ancient religions for its simple loyalty to Jehovah. Its temple had been guarded as His dwelling place, its fasts and festivals, its sacrifices, its services had all been devoted to His worship and service. His laws were enshrined in conscience and memory. Moses, the servant of God, had led them and moulded them into a unique nation. No wonder they revered the name of their founder.

Jesus also was faithful. He is here called "Christ" for the first time in the epistle, and the term is official. It implies that all that Moses and the prophets had anticipated has come to be. Moses' house was Israel. Christ's house are we if we are loyal.

Yes, Christ's house is a fact! The followers of the Christ are known for their loyalty and outspoken courage. They are neither ashamed nor afraid to avow Him as the Son of God.

Our God and Father, may Thy rich grace impart strength and courage to Thy servants, that so they may keep vigil with the Christ! May they learn to watch and pray lest they fall into temptation! Help them to toil in patience, and ever to be sustained by love! May they so shine before men that Thou mayest be glorified! For Christ's sake. Amen.

Saturday, 12th. Hebrews 3. 7-19.

The author has warned his readers against carelessness, not mooring their lives to Christ but just drifting on the sea of circumstances. Now he warns them against callousness, petrifaction. There is urgency in the voice that appeals to the hearts of men. Oh that ye would hearken! Oh that ye would obey His voice! Do not harden your hearts as your fathers did, so that His judgments fell on them and for forty years they were held back from their possession. Their conduct was such as God loathed. He had treated them most wondrously, and they had steeled themselves against Him. Treating Him and His claims with indifference, their emotions, intellects, wills had ceased to respond to His entreaties; and He in return said that such a generation was not fit for the inheritance that He had promised. Canaan was not for those who did not prize it.

A third warning is against unbelief. It is possible for an individual to be in the company of saints and yet not to be of it. If there is one evil that can beset us, and against which we should be on our guard, it is unbelief. Atheism that is deadly is that which is of the heart, in which a man's affections and volitions are not responsive to love. Unbelief reveals itself in faithlessness. Indeed, these are the stages of apostasy: (a) carelessness, (b) callousness, (c) faithlessness. We must hold fast to the things that are fundamental, moor ourselves to Christ, obey the will of God, guard against the deceitfulness of sin. Apostasy is always so specious; its arguments are plausible, though immoral and base. Whether the temptation comes to you

individually or as a group, be on your guard, and seek grace to be steadfast.

Let us offer this General Confession:

Almighty God, father of our Lord Jesus Christ, maker of all things, judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed against Thy divine majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us. The burden of them intolerable. Have mercy upon us, have mercy upon us, most merciful Father! For Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name! Through Jesus Christ our Lord. Amen.

Sunday, 13th. Hebrews 4. 1-10.

We must not take things for granted. Salvation is not as easy as we sometimes imagine. Fear and trembling will possess every man who knows how great and wondrous a love this is which Christ has provided, and how subtle are the dangers besetting us, both within our natures and in the very circumstances of our lives. The promise of God cannot be emptied of its content. If we fail it will be because of some defect in ourselves. God will give us all if we are in a condition to receive all. The careless, hardened, unbelieving man cannot know the fulness of the promise.

How are we to rediscover the value of preaching? When we not merely listen to eloquent, interesting, well-informed expositions of the meaning of Holy Writ, but also believe that the word has eternal significance and comes from God to us. We apply our intellectual faculties, but do not surrender our emotions and wills to the gospel. It is the believer who finds that Christ gives rest to burdened hearts. Unbelief shuts multitudes out of the blessings of the covenant.

The fulness of Christ's promise is yet remaining for the great and glorious day of His appearing. Whatever blessing we enjoy is but a foretaste of what is to be. Rest of the weary, joy of the sad, He is now; but by and by we shall know His perfect rest. Man is to enjoy his sabbath rest by and by. The reference is not to a sabbath day but to a sabbath life. We have a foretaste here, we reap the fulness of the promise in the world to come.

Our God and Father, we believe in Thee and in Jesus Christ whom Thou hast sent. Thou art our creator and preserver, the giver of all good, the father of mercies, our great God and our Saviour. Thy Son is our all and in all. We would ever follow Him, for He is more than life to us. His words are our comfort and delight, His leadership is our guarantee of safety. Give us grace to be loyal to Him, we beseech Thee! Amen.

Monday, 14th. Hebrews 4. 11-13.

Westcott says: "Strive earnestly, because the prize is noble and the peril is great. There is need of active exertion, that we may secure what God hath promised." What is the alternative? We shall perish as the recalcitrant Israelites perished in the wilderness. Beware lest you put your feet in the footprints of disobedience to the heavenly vision! The demand of such a gracious word as God has made known is sincerity.

There are four reasons for earnest solicitude.

The Word of God influences mightily the soul of man because (1) it is *quick,* that is, instinct with life, not separate from God but charged with His own nature. It is efficacious, valid, operative. (2) It is *powerful,* energetic, effective. "Life is measured by activity; full life is perfect activity." This is a characteristic of God's Word. (3) It is *keen.* It has nothing blind about it. A sword is regarded as an open-mouthed wild beast. A double edged sword is a two-mouthed beast, formidable, cutting deep. So God's Word gets right down into man's inner nature. Dods says: "The Word of God coming to men in the offer of good of the highest kind tests their real desires and inmost intentions. When fellowship with God is made possible through His gracious offer the inmost heart of man is sifted, and it is infallibly discovered and determined whether he truly loves the good and seeks it, or shrinks from accepting it as his eternal heritage." (4) It is *discerning.* God's penetrating and scrutinizing gaze reaches to the innermost recesses of the soul. Thoughts and motives are alike revealed. Everything is shown in its proneness. When we try to shield our faces so that what we think may not be disclosed, God has the power to make us lift up our heads and stand revealed. How searching is the Word!

Chadwick says: "Soul is cut asunder, and spirit, and the recesses of that physical system by which soul and spirit work. It is the only anatomist of the soul. After the autopsy of the third Napoleon one wrote: 'The brain was absolutely healthy.' What? No record there of ruined empire? No scalpel of science can cut so deep, but the Word of God can and does dissect out both sides of our spiritual nature; alike the affections and the reasonings, which are so often, so ruinously diverse and disproportionate. The Word of God searches all. Not we alone, but all creation lies naked and helpless, as a gladiator when his throat is bent back to feel the blade, before

the eyes of Him with whom is (literally) our word of reckoning. Alas, how thin and shallow is our reply to that all-penetrating Word! But this same epistle again uses the same expression to tell us that they who watch for our souls may hope to render their word of reckoning with joy (13. 17)."

Holy Father, merciful in all Thy ways, author and controller of all things, we worship Thee. In the dawning of the day we would turn our hearts to praise Thee. Thou art perfect in power and love and purity. Grant unto us the forgiveness of sins, and grace to serve Thee! For Christ's sake. Amen.

Tuesday, 15th. Hebrews 4. 14-16.

The more conscious we become of our frailty, our proneness to carelessness, hardness and unbelief, our liability to fail, the imperfection of our best efforts, the inexorable judgments of God, the more do we feel the necessity of a mediator, and therefore the more do we cry out for Jesus Christ. The new definition of Jesus is based on human need. He must be such a saviour as can help us. Jesus is our high priest. As such He has been exalted to the right hand of the majesty on high, He has been declared and demonstrated to be Son of God and our brother, He has entered into the divine rest, He can and does perfectly sympathize with us, and having made the way of approach we can ourselves follow Him into the inner presence where God is.

Moses and Aaron did great things for Israel, but they failed to lead men to glory and honor. Jesus has succeeded. Is there anything for us to do? Yes, we must play our part, we must strive to hold fast, we must cling tenaciously to our confession. None other is both son of man and Son of God, and therefore able to meet our every requirement. As Peake says: "Since sin is the great hindrance to fellowship with God, a high priest must render effectual help at this point. A fellow feeling created by community of experience must be combined with power to give the sympathy practical effect. The Jewish high priest was qualified to sympathize with sinners because he was himself a sinner. But just because he was a sinner he could not help his fellows, for he was caught in the same evil snare. The problem was therefore to secure sympathy and yet to preserve sinlessness. The solution is found in temptation of the severest kind met by perfect resistance. And the keenest agony of temptation can be known only by one who remains sinless. All our temptations Jesus Christ knew, feeling them not with our coarse and blunted perceptions but with exquisite and finestrung sensitiveness. Because He suffered all that we suffered He can appreciate to the full the terrible strain of temptation; because He triumphed He can prove in victory His power to help."

This being the gospel there is not a thought or feeling or wish which we cannot bring with confidence to the mercy seat. We all need mercy, we all need grace to enable us to be and do what is right and becoming to the sons of God. Christianity gives us free and unrestricted access to God. Let us prize it!

Our God, Thou guidest us in safety through the intricate mazes of life. We gratefully acknowledge Thy providence. We pray that the riches of Thy grace may abound toward us. May our sin and shame be removed! May we learn to cast our care on Thee! For Christ's sake. Amen.

Wednesday, 16th. Hebrews 5. 1-10.

The essential to true priesthood is compassionate understanding of one's fellows. This every high priest was supposed to have. Jesus alone had it perfectly.

Moreover, a true high priest is appointed by God, and Jesus had such an appointment. He offered Himself, and in such perfect obedience that God accepted Him and appointed Him high priest forever.

What wondrous compassion was displayed by Jesus! How gently He deals with the erring! No man is a true or worthy high priest who is either apathetic or unduly severe toward wayward souls. Jesus never condoned sin, yet He had wonderful concern for those who were ignorant and morally weak. He understands temptation, and comes to the succor of all who are tempted.

The ordinary high priest finds himself trammeled by his own infirmity, so much so that he would not dare to occupy such a position if he were not called of God. When he intercedes it is as much for himself as for others. Jesus, the Son of God, was appointed high priest forever. He did not claim it, but because of what He was in Himself He was so appointed.

As to Christ's crying and tears I cannot do better than again quote Peake: "The passage clearly refers to the agony. An interesting parallel is Hosea's reference to Jacob's wrestling, in which he speaks of him as weeping and making supplication to the angel. We do not know what the writer took to be the precise import of Christ's prayer. He prayed to be saved from or out of death. We may say that He prayed either to be saved from the cross, or to be rescued out of death by the resurrection. Even if the resurrection was the actual answer He received it does not follow that He prayed for this. The most natural interpretation is that the prayer was for delivery from the cross, by which is not meant that He shrank from the physical pain, but from all that was involved in

the sacrificial character. We have thus an intense realistic revelation by Jesus of the agony of His death, which was the final lesson of obedience, learned through suffering, by which His perfection as captain of salvation was attained."

It is Christian doctrine that God is influenced by our prayers. The author says: "Jesus was heard for His reverential awe." Chadwick says: "The Greek word is an expressive and beautiful one. It suggests the manner in which one holds a frail and precious thing, a vase, a piece of sculpture, which is not to be handled lightly. Prayer is a very solemn thing. All presumption, dictation, levity, egoism, are far removed from the prayers which God will answer for their reverential awe, far removed also from those which a high priest such as ours can be supposed to present for us to God."

Grant, O Lord, that we may ever be conscious of Thy presence in our lives! May we enjoy a foretaste of the heavenly feast which has been promised to us by Christ! Let Thy love conquer our fears! Help us to rejoice in the comfort of God! Amen.

Thursday, 17th. Hebrews 5. 11-14.

How often is the exponent of the Word of God held back by the mental and spiritual attitude of his audience! There are wonders in Christ which cannot be unfolded, or the unfolding of which becomes hard and well-nigh impossible, because men are not ready for them. What are you to do with people who have become hard of hearing because of the din and racket of their lives? They live in such a babel that you cannot secure their attention. Spiritual teaching is not difficult in itself, but an unprepared hearer makes it difficult. These people were not always so, but neglect of opportunity has made them hard of hearing.

A man who has been in the school of Christ ought to have learned enough to be able to tell others something about the gospel. There is sound psychology behind the idea that religion must be practised in order to be known. You cannot go to church and hear sermons week after week without a blunting of your spiritual faculties unless you regularly and definitely engage in Christian work. These people had been listening to the gospel for years, but instead of growing they had lost understanding and grip of the most elementary Christian truths. They were back at the beginning, and needed to be taught all over again. And this is not easy. You can help a child of seven much more easily than a man of twenty-seven. Dods says: "Milk represents traditional teaching, that which has been received and digested by others, and is suitable for those who have no teeth of their own and no sufficiently strong powers of digestion. This teaching is admirably adapted to the first stage of Christian life, but it cannot form mature Christians."

We must learn to grow, we must apply ourselves to the task of living. A babe is without experience. To habituate yourself only to the most elementary truths, never to think for yourself and never to engage in Christian enterprize, is to stultify yourself. It is as pitiful as to see a man of twenty-one sitting in a baby's chair and being fed with a spoon. Try to eat solid meat, to walk, to do things for Christ, to become a man! Why should a church be nothing more than a nursery? Try to turn your church into an armory!

What wonders, O Lord, dost Thou disclose to those who worship Thee! Thou dost make earth to be the vestibule of heaven. We thank Thee for the glories that have come to us when worshiping in the sanctuary. We praise Thee for the vision that has been given when in loneliness of soul we have sought Thee. Help us ever to rest in Thy love! For Christ's sake. Amen.

Friday, 18th. Hebrews 6. 1-3.

The apostle is determined that he will not humor his hearers any farther, but will treat them as more than babes, and will feed them on a diet for adults. He will not therefore occupy further time in discussing first principles, but will demand intellectual exercise such as mature believers should be capable of.

What are those first principles?

(a) Repentance and faith. Every man at the outset of his Christian life must know the meaning and the necessity for these and his duty toward them. As Davidson says: "The mind takes up a new attitude towards its own acts behind and God's promises before. Usually it will be the thought of God and His promises that produces the mind's revulsion from the past, for mere moral shame of sin is not called repentance. 'Dead works' are not works as such, nor all works done before or apart from Christ. Dead works are sinful works. They seem so called because being sinful they belong to the sphere of that which is separate from the living God, the sphere of death; and the man on whose conscience they lie feels that he belongs to this sphere, and hence when they are purified he can serve the living God."

(b) Baptism and the laying on of hands. There must be noted the distinction between Jewish washings and Christian baptism, which was into the name of Christ, implying a confession of His Messiahship and membership in the house of God. Through the laying on of hands the believer received endowments fitting him for service in the house, and an earnest of his relation to the world to come. "In apostolic times baptism apparently meant that the baptized believed

in and gave himself to Christ, while the laying on of hands meant that the Holy Ghost was conferred upon him."

(c) Resurrection and judgment. Others believed and taught these doctrines, but not in the Christian way. The believer's outlook centers in the resurrection of Christ.

It is enough to enumerate these doctrines and practices. They pertain to the beginning of things. They are essential whenever men and women come into contact with the preacher for the first time. But mature believers need to go farther and learn the many more things that the Lord is waiting to teach. He who would lead man forward, however, is in need of divine help and guidance. The teacher must never go beyond the curriculum laid down by the Head of the school.

Our God, we thank Thee that to those who sit in darkness Thou dost come, cheering the gloom and leading them into the light of love. To those who have no might Thou increaseth strength. To those who are weary and troubled Thou dost grant the dews of heavenly grace. Grant us these mercies this day, we beseech Thee! Amen.

Saturday, 19th. Hebrews 6. 4-8.

This is one of the most solemn passages in Holy Writ. It describes first of all what has been involved in the acceptance of Christ. There has been given illumination of soul. A man has learned something about God and himself which is like the dawning of the day after a night of Egyptian darkness. He has seen the effulgence of God's glory in the face of Jesus Christ. He has tasted the heavenly gift, that is, he has had a real Christian experience. He has known the blessedness of joining in the pilgrimage unto glory and honor. He has received the Holy Spirit into his heart. He has tasted that God's Word is good, and the power of the future that is radiant with hope through the resurrection of Christ from the dead. All that is involved in conversion; blessings that Moses knew not of, and Aaron could not mediate.

It is impossible for a man who has learned all this to repudiate it and to apostatize without perjuring his soul and putting himself outside of moral recovery. He cannot break the laws of spiritual life with impunity. For, notice what is involved. It is an individual acquiescing in the crucifixion of the Son of God. Moulton says: "To go back to Judaism implied an acceptance of all that Jews had said and done against the Son of God, a return to the bitter hate cherished by the falling nation against the Crucified, a repetition in spirit of all that Pharisees had done, and without the palliation of ignorance; for the highest evidence for Christianity—that of true and deep Christian experience,—had been given to them. Again, the words used clearly describe a continuing state. Not the punishment for a past act, but the hopelessness of an existing state is brought before us here. It is therefore of those who, with a distinct conviction of the divine vision of Jesus, have deliberately joined His foes, unite in denouncing Him as a deceiver, rejoice in His shame, and thus for themselves crucify a second time the Son of God, that the writer says, It is impossible to renew them again unto repentance."

You can cultivate soil that is clean and responsive to sun and moisture and air, but earth that is foul is desperate. Davidson says: "Such persons once enlightened and then apostatizing fall under the action of a moral law having its analogy in the law of nature. The field which enjoys and uses the blessing of the frequent rain, and is fruitful, answers its end in reference to those for whose sake it is dressed, and receives the approbation of God and His blessing, in that He confers increased fertility upon it; but when, though enjoying this prolonged blessing of rain, it bears thorns and briars, then it fails of its end, and meets the disapprobation of its creator, and His curse is upon it, so that its end is to be burned up with what it has produced. In like manner He interferes with His judgment in the case of those who fall away."

Our Father, we pray that the peace of God which passeth understanding may guard our hearts and our thoughts in Christ Jesus. We pray that all discord may be taken out of our lives, that the spirit of strife may be eradicated from our breasts. Help us to be gentle even when we are wronged! Subdue our anger and our pride, we pray, for Christ's sake! Amen.

Sunday, 20th. Hebrews 6. 9-12.

No man who loves his brother can contemplate such a doom as has been described, nor yet can he believe that his brother could be guilty of such baseness as a repudiation of Jesus Christ. As Dods says: "Startled by his own picture, he hastens to assure the Hebrews that he is convinced it does not represent their present condition." He has been filled with misgiving, he is burdened with a sense of crisis, he feels the challenge to loyalty which has compelled him to look for a moment at the dread alternative. He believes that his brethren will stand the test and adhere to the cause.

These men and women have been capable of great kindness. They have again and again shown their faith by their works. When it meant something to them they gave to the necessities of others, and God never forgets. What is rendered to the least of the brethren is rendered unto the Lord. God is not indifferent; He is not lacking either in benevolence or loyalty. He will stand by them when their turn comes to be

tested. What they have done makes them precious in His sight. What the apostle desires is that they should have confidence in God, and that they will continue to enlarge their experience of His grace and favor, so that in the present crisis they will be strong because Christianity is giving them full satisfaction of mind and heart. Hope is the guide to fruition, it leads us and animates and sustains us until the full experience becomes ours.

We are all in danger of becoming sluggish, ceasing to be diligent, just drifting along and taking things for granted. The Christian goal is worth a great deal of effort. "We are not the first to launch forth on an apparently shoreless ocean; others before us have crossed it, and found solid land on the other side. Living or dead they have entered on possession of that good thing which they could not see but which God has promised." Let us join the company of the adventurers! The challenge is to faith and patient endurance. God grant that not one of us may turn back!

We pray, O Lord, that our hearts may be lifted above the world, and that today we may have a foretaste of the rest that remaineth for the people of God. May we know that Thou art to be found of all who seek Thee! Send forth into our hearts Thy quickening health, and teach us to love and to praise Thee! For Christ's sake. Amen.

Monday, 21st. Hebrews 6. 13-20.

Sometimes long days must pass before we see signs of the fulfilment of the promise of blessing, and our hearts grow weary with suspense. We must remember, however, that God has condescended to us most graciously, and because of what we are has not merely promised but also sworn to fulfil His promise. What man in history had to wait a longer time than Abraham? Yet the promise was always on the way to fulfilment. We must not doubt the divine honor and integrity. What was promised could only be fulfilled in the heirs of faith. It is still in process of realization. But enough has been granted to assure us that the whole is on the way. Greater encouragement could not be given, and we ought to grip the promise and the oath which together guarantee that the nature and honor of God are involved.

Our refuge is faith in the goal of life. There is danger to the man who has not won such faith. If he imagines life an aimless thing, a drifting on the sea of circumstances, he will meet with disaster. If he is sure of the end he will anchor himself to it, and will outride any strong wind that may blow. We all encounter circumstances which are too strong for us, and it is good at such times to have a calm and sure retreat. God's promises are a safe haven where we may find refuge until the hurricane has exhausted itself, and the sea is calm. Let your faith and hope wind themselves about Christ! He faced storm, obloquy, rejection, crucifixion, death and the grave, and now is within the heavens, as your faithful high priest. As the forerunner of the faithful He is the guarantor of the fidelity of God to His promises. Unite your destiny to His, and all will be well.

We thank Thee, O God, for the house not made with hands, eternal in the heavens, that after our course is ended there is a better life and a more wonderful blessedness waiting us! May we dwell in heaven today! Give us foretastes and foregleams of immortality! For Christ's sake. Amen.

Tuesday, 22nd. Hebrews 7. 1-19.

The precise significance of this passage is not easy to determine. The idea of the author seems to be that the office of mediator is so august, and the need of sinful man is so universal, that only one who was chosen and anointed by God was adequate. In the dim distances of time before Abraham was, God sent such an one into the world as His priest. He came and went, but he did not cease to be. He disappeared, and ever afterward men were looking for his successor. The Levitical priesthood was local and tribal. It had great significance for the Hebrew nation; but it was temporary, intervening between the first Melchizedek and the high priest who should succeed and supersede him in a universal priesthood. Melchizedek was possessed of the double office of king and priest, he was a righteous king and a diffuser of peace. No one anointed him as priest, and no one was appointed to succeed him.

This was the man who met and challenged Abraham. The patriarch was a sojourner in his land, and recognized him as his priest and king. What others give by legal enactment Abraham gave out of a grateful and reverent heart, and found his blessing an enrichment of soul. And what Abraham did involved his descendants. The sons of Levi who exact tithes from their nation, in their ancestor paid tithes to the king-priest of Salem. Throughout Israel's story there was always the anticipation of this greater king-priest in Jesus. He did not spring from the Aaronic line, but from the tribe of Judah. His priesthood is therefore of a different kind. It does not build itself on fleshly repressions, but on spiritual aspirations and instincts. It applies not to prohibition, but to enduring life. As Moulton says: "That Jesus was not made priest according to a law of a carnal commandment involves the annulling of that commandment; in His becoming priest according to a power of indissoluble life is involved the introduction of a better hope."

The parenthesis, "for the law made nothing perfect," points out that the weakness just spoken of corresponds to that imperfection which confessedly belongs to the earlier dispensation. Even the Jew, who would have accounted a change of priestly line impossible, expected perfection only when Messiah should have appeared.

Be gracious unto us, O Lord, and teach us to trust Thee and to fear Thy name! May we know that Thy mercy and Thy truth are ever leading us, and that Thy ear is always open to our cry! Let Thy presence go with us! So shall our hearts be full of praise. Amen.

Wednesday, 23rd. Hebrews 7. 20-28.

The priesthood of Jesus is solitary in two respects: first, it was instituted by a divine oath; second, it is free from the trammels of death.

The Levitical priesthood was large, and involved succession; that of Jesus is ageless and unchanging. God appointed Jesus by a token from which there is no succession. The appointment is forever. And the covenant involved in the appointment is also permanent. Jesus Himself is God's surety that the covenant will be fulfilled. The word translated "covenant" is important. It is used for a Hebrew word which is more than two hundred times rendered covenant. "It applied both to mutual agreements between man and man, and to covenants or engagements into which God enters in regard to man. As through the Son of man the covenant becomes established, so in Him it remains secure; the words addressed by God to Him as priest and king contain the pledge of its validity and permanence."

What may we build on this unchangeable priesthood of Jesus Christ? The ability to save completely all in all times and places who come unto God by Him.

The reference of the word "uttermost" is to extent. "He is able to save to the farthest reaches of life and character, and finds no element intractable to His hand." "If Christ's priesthood had failed in any respect then provision would have been made for some other; but as it is, the salvation wrought by Christ reaches to the last elements of man's nature and man's life." The reference is to how much of me Christ is able to save. If I receive the gospel will it redeem my whole manhood, my tempers and dispositions, my doubts and fears, my habits and tendencies? Yes, He saves to the uttermost.

But something is required of me. If I would know the gift of Christ I must use Christ as my priest and my only Christ. The object of Christ's present work in heaven is the perfecting of humanity. He is always ready and available to give that which we need. We must meet with Him, having this special object in view, if we would experience the demonstration of His power.

What are the qualities of our high priest? He is pure and holy, free from evil, free from guile. "The three words denoting personal purity and innocence and freedom from all pollution of sin present the idea of which the ceremonial purity of the high priest was the type." He is separate from sinners, and made higher than the heavens, forever removed from a life in the midst of transgressors. The Levitical high priest is in the world and of the world. Jesus is above the world and free from its defilements and limitations. He has not first to offer sacrifices for Himself and then for others. He is pure and stainless and free from limitation, and He does not have to examine a fresh sacrifice every day, to see if it is without blemish. He offers Himself, the spotless eternal sacrifice for universal sin.

In the morning will we lift up our voices in praise to Thee, O God, and at eventide we will build our Ebenezers! For Thou art with us as the dew. Thy providence anticipates our every need, Thy grace is sufficient in the hour of our trial. Help us ever to walk by faith in Thee! For Christ's sake. Amen.

Thursday, 24th. Hebrews 8.

If our high priest were of the earth He might rightly be rejected as no priest. When men seek a way to God they do so with deliberation. They choose their holy place, their holy building, they select and separate and consecrate the best type they know, and keep it apart from ordinary life that they may prepare themselves for acceptable service before God. They choose their sacrifices with care, and treat everything as holy and consecrated to God. Hence they cannot allow the priesthood to be trifled with. From the point of view of the law of Moses Jesus could be no priest in the Jewish temple.

But our high priest is not in a Jewish temple, He is in heaven. He is not man-chosen, but God-appointed. He does not take of our gifts and consecrate them to God, He offers Himself. He is not in a man-made house, but in God's dwelling place. Moses made something sublimely beautiful and significant, but in doing so he was trying to copy something which his soul had seen when he was closeted with God in the holy mount. Jesus belongs to that order which Moses tried to imitate. If the covenant with Moses had been perfect it would not have needed to be superseded. But it was manifestly not so, for the prophets were raised to emphasize that in the coming days a new covenant was to be made in which God's contact would be with the individual heart and conscience and

will. Peake says: "The prophets from Amos onwards are preoccupied with this problem, solving it by predictions of the extinction, or captivity, or conversion, or the sifting of Israel. Jeremiah solves it by this promise of a new covenant to be made with the reunited house of Israel, for it is still a covenant made with the nation, not with individuals. But the advance he makes is that Israel's side of the covenant is perfectly fulfilled because religion has become a matter for the individual. While it was regarded exclusively as national, it was impossible for it to be other than superficial and external. By carrying it into the heart it became personal, and because each individual was righteous the aggregate of individuals that formed the nation must be righteous too." Evidently the prophets taught that another covenant was needed. In Jesus we have a universal and eternal covenant. The prophets knew that the old must vanish away. It has gone, and the new and better covenant remains.

If today Thou callest us to life's battle field, we pray, O Lord, that we may know that the Captain of our salvation is by our side, undertaking our cause! Grant to us the shield of faith, whereby we may quench every fiery dart that is hurled against us! Let us know that this is the victory that overcometh the world, even our faith! In Christ's name. Amen.

Friday, 25th. Hebrews 9. 1-10.

These Hebrew Christians had felt the appeal of the holy place and institutions of Israel. Not only had they been tempted by the wonder of the covenant with their fathers, but also by the antiquity, beauty and sacredness of holy things. Therefore the author turns to ordinances of public worship. He goes over them one by one: the tabernacle, candlestick, table, shewbread belonging to the sanctuary, the veil hiding the holy of holies in which were the golden censer, the ark, the golden pot, and Aaron's rod, the table of the covenant and the shekinah. How sublime it all was! And yet there was something lacking. The service was ineffective. The veil kept the individual and the nation back from God. It emphasized the burden of guilt which rested on the conscience. It suggested but did not open a way. He who went in did so conscious of limitation and sin. Every symbol which now seemed to have so strong an appeal really said, It is impossible for men to hold communion with God. You may come into the holy place, but there are limits across which you may not go.

The old tabernacle had disappeared, and new and gorgeous temples had taken its place, but these resplendent buildings and ornate services derived their significance from the simple tabernacle which Moses had built and which enshrined the spirit of the Hebrew race. The author goes back through the years to those wondrous beginnings, and while he reverences them he admits that there was something they could not and did not do. They were a ministry of death, not of life; of repressing, not of development; of condemnation, not of salvation. These for sin could not atone. Therefore had he let them go, and therefore could he exhort his brethren to let them go.

Do we need the exhortation today?

In the morning would we look up to Thee, O Father, and before going forth to our work we would acquaint ourselves with Thy power. Grant that we may walk in Thy light and Thy truth! Guide us when the way is uncertain! Teach us ever to fear Thy name! For Christ's sake. Amen.

Saturday, 26th. Hebrews 9. 11-18.

In contrast with the work of the Jewish high priest look at the work of our heavenly high priest. The Jewish high priest had one august right. On the day of atonement he might enter the holy place; but it was as a man who had purified himself, it was with the blood of beasts. Jesus enters the holy place, not on earth but in heaven; not on one day but always; not as one beset with sin but as the spotless One; not with the blood of animals but His own blood; not offering a temporary, partial sacrifice that really accomplished nothing, but with efficacy to the putting away of sin forever. It is this eternal efficacy of the blood of Christ which is our chief ground of glorying.

Westcott says: "The title of 'Christ' at once makes His absolute supremacy. He is a high priest whose work deals with blessings which have been gained and which do not exist only in hope and prophecy. He is high priest of the good things which are already realized by the fulfilment of the divine conditions, and which are not promised only and future."

The blood of Christ! Not another's blood, but His own! There is cleansing power in such blood. It belongs to One who "through the eternal spirit" offered Himself as blameless to God. Some think that this means that Christ having an eternal spirit was thereby able to perform the whole work of atonement, not merely dying on the cross but passing through death to present Himself before God. Dods thinks we are to understand the words as expressing the spiritual nature of the sacrifice, which gave it eternal validity. It has superior efficacy to the blood of bulls and goats because it was not of the flesh merely, but was expressive of the spirit.

The old sacrifice could cleanse ceremoniously, but could not touch the conscience. Our sins stand between us and our inher-

itance. Christ guarantees our inheritance. He was possessed of all the riches of God. These He has bequeathed to us. His death made us His heirs. All that He had we have. Dods says: "The writer adduces the general law that he who makes a covenant does so at the expense of life. What is meant becomes plain in the 18th verse, for in the covenant there alluded to the covenanting people were received into covenant through death. The sacrifices may have been expiatory, indicating that all old debts and obligations were canceled and that the covenanters entered into this covenant as clean and new men; or they may have meant that the terms of the covenant were immutable; or that the people died to the past and became wholly the people of God."

O God, we pray for grace to do our duty. May our minds be ready and responsive, may our wills be surrendered to the doing of Thy will! If we are prone to wander from the pathway, do Thou guide and guard us! If we grow faint-hearted, do Thou encourage us! For Christ's sake. Amen.

Sunday, 27th. Hebrews 9. 19-28.

Chadwick says: "When the old covenant was ratified, the people and the whole apparatus of worship were cleansed with sacrificial blood. This meant to say, Begin fresh and clean; do not carry into the covenanted relationships any stain of the old life; should evil memories disquiet you, reflect that between them and you there is the sprinkling of atoning blood, the blood of the covenant. Blood washes us from sinful stain and foulness; and again, it breaks the chain of evil habit and long entanglement."

How can things in heaven be purified? They are not defiled by sin. The idea seems to be that they must be brought into association with the atonement for man. Somehow heaven and earth belong to each other. Everything in the universe must be brought into subjection to Christ, everything must be sanctified to the end He has in view. In the heavenly temple He now appears in the presence of God for us. The earthly high priest did not tarry in the holy place, our high priest is unceasingly in the eternal presence, His offering is one and unceasing, for the annulling of sin by destroying the power and abolishing the results of sin. He not only delivers from the guilt and penalty of sin, but the hold of sin itself. It is laid up for us to die and to face the judgment. The result of our life remains to face us. Christ is there to bear our sins. Moulton says the words mean, "The work of redemption is so ordered as to correspond to the course of man's history; as man must die once, and what remains is the judgment which he must abide, so the Christ has died once, and what remains is His return for judgment,—a judgment which He Himself administers, giving salvation to His people."

Our Father, do not leave us this day to find our own way through the mazes of life, but guide us by Thy counsel and uphold us with Thy Spirit! Grant that our desires may be purified! Help us ever to hope in Thy mercy! For Christ's sake. Amen.

Monday, 28th. Hebrews 10. 1-10.

The law of sacrifice in the Old Testament was a shadow of essential spiritual blessing. It typified what men need and what is necessary that they may obtain it. But its satisfactions were ceremonial and temporary: once a year atonement was made. Animal sacrifices could give external release, but they could not touch what evidently needed to be touched, the heart and conscience. They were inadequate. A shadow is indefinite and unsubstantial. It implies something which it cannot produce. The return of the annual festival merely suggested something, it never attained it. It reminded of sin that needed cleansing.

Hence the need and significance of the incarnation. Dods says the quotation from the fortieth psalm does not merely mean that by His conduct Christ showed that these words were a true expression of His mind. Rather, the words are considered prophetic, depicting beforehand the mind of Christ regarding Old Testament sacrifice and His own mission. Davidson says: "The contrast is between animal offerings and the offering of Himself by the Son. And what is said is that God did not will the former, but willed the other, and that the former are thereby abolished, and the other is established in their room, and so the will of God is effectual. The passage in the epistle is far from saying that the essence or worth of Christ's offering of Himself lies simply in obedience to the will of God. It argues that the Son's offering of Himself is the true and final offering for sin, because it is the sacrifice which, according to prophecy, God desired to be made."

The Old Testament sacrifices could not bring men into fellowship with God. Christ did the will of God, offering unto Him obedience as far as death. He thus secured cleansing for our consciences, and showed us how to present our bodies a living sacrifice, holy and acceptable unto God.

O God, may Thy peace possess our souls in our going out and our coming in! May we begin and end each day in fellowship with Thee! May we be restrained from speaking evil and from cherishing iniquity in our hearts! Guard us from harm! Sustain us in the midst of sorrow! Help us ever to know the defense of Thy peace! For Christ's sake. Amen.